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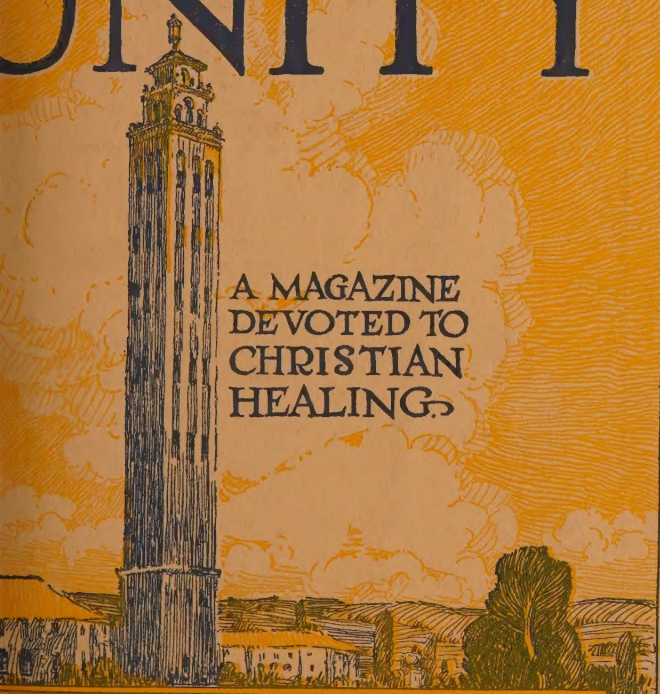

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

The Same Yesterday, Today, and Forever

By Evelyn Whitell

October 1930 *15 cents*

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UNITY

Devoted to Christian Healing

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CONTENTS

I Will 1
The Same Yesterday, Today, and Forever 2
by Evelyn Whitell
Mastery, *by Frances W. Foulks* 12
Speaking of Colds, *by C. O. Southard, M. D.* 15
In Truth There Is No Fear, *by Mary W. Pirie* .. 21
What Is Freedom, *by Hazel F. Albrecht* 23
The Witness 28
Spiritual Healing, Faith, Part 1 29
by E. V. Ingraham
Blessings 34
You Can't Escape, *by Orin Crooker* 35
The Home 40
Hours and Miles, *by Aldis Dunbar* 40
A Lesson in Strength, *by Zelia M. Walters* .. 45
Sunday Lessons 47
Chant of the Ongoers (Song) 65
Tithing and the Unity Work 66
Silent Unity 68
Healing and Prosperity Thoughts 69
Prayers Answered 71
Help from Silent Unity 79
The Father's Business 83
Autumn School 86

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I WILL

I will start anew this morning
With a higher, fairer creed;
I will cease to stand complaining
Of my ruthless neighbor's greed;
I will cease to sit repining
While my duty's call is clear,
I will waste no more time whining,
And my heart shall know no fear.

I will look sometimes about me
For the things that merit praise;
I will search for hidden beauties
That elude the grumbler's gaze.
I will try to find contentment
In the paths that I must tread;
I will cease to have resentment
When another moves ahead.

I will not be swayed by envy
When my rival's strength is shown;
I will not deny his merit,
But I'll strive to prove my own.
I will try to see the beauty
Spread before me, rain or shine:
I will cease to preach your duty,
And be more concerned with mine.

—*Selected.*

The Same Yesterday, TODAY, AND FOREVER.

By EVELYN WHITELL

EDITOR'S NOTE—*The characters in the following are fictitious, yet Truth students will recognize that the healing described is true to life. It is hoped that many will receive inspiration and help from this Truth message*

CHARACTERS

Mr. Evans (supposed to be dying of an incurable disease)
Mrs. Evans (his wife)
Edward Evans (their son)
Dr. Hardy (physician)

SCENE I

(Mr. Evans seated alone at the table. Ent son, a boy of about nineteen.)

Edward: Why did you call me home, Dad—so s after I got to college? Nothing wrong, I ho

Mr. Evans: Yes, Boy, everything is wrong. I h to give you the news.

Edward: Why, what's happened? It's only six we since I left you, and all was well then.

Mr. Evans: No, all was not well, Son. I hoped better things—I was really sick before you l but I did not want to spoil your vacation by telli you so. I would not have told you now, only th are so many things that we must discuss togeth

Edward: O Dad, don't look so blue about it. Wh this they are making you believe?

Mr. Evans: Only the truth. I have it from every s cialist. I am a very sick man. My disease absolutely incurable. I had hoped——

ard: Sick! Why, so was I at one time, but I got well.

Evans: No—not so sick as I am, my son.

ard: Oh, pardon me, you are forgetting, Dad; don't you remember how you had a dozen doctors to see me, and they all agreed that I could not live?

Evans: Yes, I remember now, but that was years ago.

ard: Well, years don't make any difference, do they? I was a little chap of nine. I never have known what was the matter with me, but I do know you all gave me an awful time with medicine and tears.

Evans: Yes, you got well, and no one could believe it. It was like a resurrection, they all said.

ard: What made me well, do you remember, Dad?

Evans (thoughtfully)*:* Yes, I remember. I had said good-by to you for all time, so I thought, when I met that man who told me of some strange religion.

ard: Do you remember what they called it, Dad?

Evans: No, Son, I don't. It was Bible teaching, I believe, but I did not understand how it was applied. I only know that this man I met had heard how ill you were, and out of kindness he told me of some people whom he called "healers," and he seemed to think that they could make you well. I asked for their phone number. I would have caught at anything if it held a chance to save your life, so I called up the people about whom he told me.

ard: And what did they say, Dad?

Evans: It was a woman who answered, and I explained that I knew nothing of her work, but asked her if she would come and see my son.

ard: Did she come? I forget.

Evans: She told me she would come at 9 o'clock that night, and I answered that it would be too

late, that you would not be any longer with
then.

Edward: And here I am; so tell me how it happe

Mr. Evans: She told me to call her in another h
and it was so strange—when I hung up that
ceiver, the load seemed lifted from my shoulde
I was full of faith that you would be well.
almost felt as if you were well at that mom
but when I called up the house to ask, your mot
said that there was no improvement, you w
just breathing, that was all.

Edward: And I'm still breathing, Dad. Breath
with healthy lungs; go on and tell me more.

Mr. Evans: I could hardly wait for the hour to go
then I called the healer again. I shall never for
the sound of those words across the line. "
thy way, thy son liveth.' I have asked God
his life, and He has granted it. I will come
see your boy at 9 o'clock tonight."

Edward: Say, Dad, where is that lady now?

Mr. Evans: I do not know; she never even gave
her name. She said it was God's work; He m
you well.

Edward: Then won't He make you well too?

Mr. Evans: Oh, but my case is different.

Edward: How—different, Dad? There can't be
difference to God.

Mr. Evans: That's right, my son.

Edward: If God could make me well and raise me
from death, and make me strong as I am to-d
I guess He's able to do the same for you.

Mr. Evans: Yes, you were just as ill as I am, only
a different way; but—as you say—there is
difference to God.

Edward: Dad, I'm going back to college. I can't
ford to miss a day. Exams are coming on. Y
don't need me, Dad; I know you will be well.

Mr. Evans: How do you know it, Son?

Edward: Because if God could make me well, and y

have always taught us that He never changes, then isn't He the same today as He was yesterday. I guess I'm not afraid to trust you to His care. Good-by, Dad, I'll be home for Christmas.

Evans: I hope I may be here to see you.

vard: I know you will be here to see me. Why, Dad, you've far too much to do to be snuffed out just like a used candle. You haven't half begun your work, and I reckon that God needs you here as much as we do.

(Exit boy. Mr. Evans sits thinking.)

Evans: "The same yesterday and today, *yea* and for ever." Yes, I have believed that all my life, but the boy has made me look on it in a different way. I always have known that God's love was changeless, and surely it is His love that heals His children.

(Enters Mrs. Evans.)

s. *Evans:* Why, John, how much better you are looking! Your eyes just shine with light!

Evans: I am better. In these few hours the world seems all transformed, and life is interesting again.

s. *Evans:* Thank God for that, but what has wrought this change; was it the boy's return? He was so optimistic, so certain that you would be well.

. *Evans:* The boy brought me a great light, and a great reminder of things I had forgotten.

s. *Evans:* If only he would have stayed with you, he could have helped you so! But he was determined to return to college; he did not seem to realize how ill you are.

. *Evans:* I don't need the boy, and he knows it. He left me in stronger hands than his, hands of which I had almost lost the grip. Isn't it strange how we have tried every doctor, every medicine, but we have never trusted to the One who heals all disease.

s. *Evans:* Oh, I have prayed for your recovery every day!

Mr. Evans: We both have prayed for life—whil
have prepared for death. We have asked
bread—but expected a stone. The boy acce
the promise without a question, he believed
the power that raised Lazarus could raise
Mrs. Evans: I know "with God all things are possi
Mr. Evans: Then join me in the prayer of faith—
prayer of faith that heals the sick. Let us
back to the prayer we have so long forgo
When have we ever said, "Our Father."
Mrs. Evans: Shall we repeat it now as we did toge
years ago? "Our Father."
Mr. Evans: "Our Father"—how real the words
when we dwell on them!—"Our Father."
Mrs. Evans: "Our Father"—just those two si
words, and yet how near they draw us to G
love!
Mr. Evans: "Our Father"—what confidence it g
us, when we feel that nearness. It takes a
all terror of the future. It makes us know
we are not apart from God; that God is n
far-off being, but a Father compassionate, un
standing, with His children.
Mrs. Evans: "Our Father who art in heaven."
Mr. Evans: "The kingdom of God is within you"—
God must dwell in you and me.
Mrs. Evans: If that is so, as Jesus said it was,
how could you be sick and die? If God our Fa
dwells within you, your body should be whole
perfect.
Mr. Evans: "Our Father who art in heaven, Hallo
be thy name."
Mrs. Evans: And Jesus said, "whatsoever ye shall
in prayer, believing, ye shall receive."
Mr. Evans: "I believe; help thou mine unbelief."
Mrs. Evans: "Thy kingdom come."
Mr. Evans: "And he shall wipe away every tear f
their eyes, and death shall be no more; nei
shall there be mourning, nor crying, nor p

any more: the first things are passed away." The things that I have believed in—sickness, disease, and death—all passed away. O God, give me the consciousness of such a kingdom here and now, so that I only have to enter in and be made whole.

. *Evans:* "Thy will be done, as in heaven so on earth."

Evans: God's will—I thought that it was His will that I should suffer, but the will of God on earth must be as perfect as His will in heaven, and such a will could not wish suffering or death.

. *Evans:* "Give us this day our daily bread."

Evans: I had forgotten the spiritual bread. I have worried over your future and the boy's. I have seen nothing but lack for you when I went on. I have hungered and grown sick because I turned aside from spiritual food and only looked for material substance.

. *Evans:* "And forgive us our debts."

Evans: Yes, God has many debts against me.

. *Evans:* Our Father cannot hold a debt against us when we come to Him like little children, asking for forgiveness for our mistakes.

Evans: "They brought to him a man sick of the palsy," and Jesus told him that his sins were forgiven.

. *Evans:* "Thy sins are forgiven," forgiven by thy Father's love.

Evans: "As we also have forgiven our debtors." And to be forgiven we must first forgive, but that is sometimes hard to do.

. *Evans:* "First be reconciled to thy brother and then come and offer thy gift."

Evans: I can forgive all but one man: I can forgive the man who stole the money from me; I can forgive the man who acted mean in the deal we had together; I can forgive my partner for taking the bigger share of everything; but I can't for-

give the man who tried to rob me of my char
—my so-called friend, who lifted up his
against me.

Mrs. Evans: "As we also have forgiven our debt

Mr. Evans: No, in that statement the Lord has
me too much. He can't expect me to forgive
man.

Mrs. Evans: "As we also have forgiven our debt

Mr. Evans: Go on with the prayer, Amy; we can
that sentence out.

Mrs. Evans: We can leave out nothing that Jesus

Mr. Evans: Do you expect me to forgive George Au
the man who blackmailed me without a cause

Mrs. Evans: "Until seventy times seven," the M
said.

Mr. Evans: But He meant others when He said
George Austin wasn't living then.

Mrs. Evans: "Father, forgive them; for they know
what they do." And it was men like George A
for whom He asked forgiveness.

Mr. Evans: "As we also have forgiven our debt
I wish I could say it from my heart.

Mrs. Evans: You're getting nearer to it now.

Mr. Evans: How can I forgive him? I blame hin
the illness that I have today.

Mrs. Evans: Not George Austin, John, but
thoughts about George Austin—that's what
you sick. Can't you forgive him? He knew
what he did.

Mr. Evans: Yes, that is right—he knew not wha
did. I'll keep on repeating—"As we also
forgiven our debtors." I'll repeat it with my
and then—maybe—I'll learn to say it from
heart.

Mr. and Mrs. Evans (together): "As we also have
given our debtors."

Mrs. Evans: "And bring us not into temptation."

Mr. Evans: Ah, now I know that I have been tem

not to forgive. Leave me not now, O Lord, in my temptation.

s. *Evans:* "But deliver us from the evil *one.*"

. *Evans:* Deliver me from the desire not to forgive George Austin.

s. *Evans:* "For thine is the kingdom."

. *Evans:* I see it all in such a different way! I have often read those words, "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place? He that hath clean hands, and a pure heart." My heart must be clean if I would have a whole body, if I would abide in His tabernacle—the tabernacle of His love.

s. *Evans:* "For thine is the kingdom, and the power, and the glory."

Evans: Lord, I surrender all to Thee, and from my heart I do forgive.

and Mrs. Evans (together). "For ever. Amen."

SCENE II

(A month later. A knock at the door. Mrs. Evans opens it. Enters Doctor Hardy.)

Hardy: Good morning, Mrs. Evans. I haven't heard a word from you, or from your husband, for a month, and a most peculiar story has got round that Mr. Evans is quite well.

. *Evans:* Yes, praise God, he is.

Hardy: Impossible! You know, as well as I, that your husband was dying of an incurable disease.

. *Evans:* So you believed, but we called in another physician.

Hardy: Another? Why, Mrs. Evans, you know quite well that the best specialists had been consulted. You know that all agreed that your husband was incurable.

. *Evans:* Yes, from their standpoint he was.

Hardy: From every standpoint. He was in the last stages when he came to me.

. *Evans:* And now he's well and strong, and here

he is. Ask him. (Enters Mr. Evans.)

Dr. Hardy: Why, Evans, I thought you would b dead man long since. There was nothing that could be done for you. Good gracious, m how well you look! Pray, what's brought t sudden change?

Mr. Evans: Life has begun anew for me. My body rebuilt. The old man that you knew has gone.

Dr. Hardy: Why, Evans, I somehow can't believe you. You were a dying man when I last s you.

Mr. Evans: And now I am alive forevermore.

Dr. Hardy: Pray, what has brought this change? like a miracle.

Mr. Evans: As much of a miracle as the new sap ru ing through the tree, throwing off the old lea that cling to the dry, hard boughs, and bring forth the fresh, new life.

Dr. Hardy: Come, Evans, you weren't born for a p You're a practical hard-headed business m Tell me what has brought this change—wh your doctor? For the sake of the disease, tell I am not a jealous man. If he is some yo fellow who has discovered a medicine about wh the profession knows nothing, let us hear ab it. You know, as well as I, that your dis was incurable.

Mr. Evans: I believed so once.

Dr. Hardy: You knew so. We all liked you, Eva we were anxious to get you well. It was a sh to see a man of your fine type drop out of lif young, but there was no help for it. We c only give you ease. For such disease there is cure.

Mr. Evans: If my physician were known to all, t would be no disease of any kind.

Dr. Hardy: O Evans, do not trifle on serious subj Give me his name, the name of your physic

Mr. Evans: You know His name. You've hear

many times, but never realized that through Him all healing comes.

Hardy (impatiently): I do not understand you. If you did not look so sane and well, I should think that you had lost your reason.

Evans: I mean that I have but one physician, the Great Physician—who promised to heal all our infirmities.

Hardy: Evans!

Evans: Yes, I turned to the Great Physician of all. Everything else had failed me. Earthly props had slipped away, when I grew to realize that there was "balm in Gilead" to make the wounded whole.

Hardy: But, Evans, the age of miracles is past. The One you call the Great Physician lived two thousand years ago.

Evans: "The same yesterday and today, *yea* and for ever."

Hardy: Then how does it happen that so many people who believe those words are sick? How did your healing come? All in a moment?

Evans: No, I had many poisonous thoughts to throw out of my system, anger and unforgiveness for others, doubts and fears, but I took The Lord's Prayer, sentence by sentence, till I could say it right from the heart. Then as the old man in me died the new one found his birth, and in that awakened consciousness of God my body was rebuilt.

Hardy: You are giving me a new light on disease and sickness. Through you I realize the power of God to heal the body if we, emptying ourselves, become receptive to that power. I'll never go on a case again without the Great Physician!

I will forget my complaint,
I will put off my sad countenance, and be of good cheer.

—Job.

MASTERY

By FRANCES W. FOULKS

THROUGH the ages that have passed sinc
set out on the journey of life's experien
there has been one longing, one dream of acc
plishment, always with me—that I might h
mastery over conditions and circumstances, th
might master these instead of being a slave to th
Time and time again I found myself helpless be
circumstances and conditions; try as I would to
above them, they used me and broke me, t
lashed me and cowed me. Yet I held to my dre
I kept to my longing to be master over conditi
and circumstances, no matter how impossible
mastery seemed. After each downfall, after e
seeming defeat, I would rise again with a new r
lution. Something would stir in me, and encou
me to be up and doing, to try again. Someth
within me has always strengthened me as I so
to rise out of a net that entangled me. Someth
within me has always kept saying: "You can,
can! You will!" Yet this word of cheer did
keep me from again and again going down be
conditions, circumstances.

Finally I became weary of this manner of liv
I found myself in rebellion. Then it was, a
many failures, after many hard knocks, while
in a deep valley of defeat, that I determine
meet myself face to face and find out why I wa
often a failure, so often mastered by circumsta
and conditions, although my whole being cried
in recognition of my right to master them. Wh
began to analyze and to question, I found that

nething within me that was always boosting me
s not, as I had supposed, the personal "I" seek-
, resolving, picking up the loose ends for a new
l. I found that the "I" on which I had depended
every critical issue of life was the human "I,"
ich was only as strong as the human, as powerful
the human, and had no other resources except
human. I found that I was continually as-
iating myself with the personal "I," with the "I"
t had created the circumstances and the condi-
ns that were my undoing, that mastered me. As
s revelation dawned on me I sought to untangle
self from the personal ego, I sought to associate
self with the something within me that had al-
ys picked me up and set me on my feet after
human had failed me, the something that had al-
ys encouraged me to try again and yet again. As
dentified myself with this impersonal "I," even
human of me saw my salvation from being ut-
y mastered by circumstances and conditions.

My dream changed to a vision, a glorious vi-
n; my longing changed to faith in this vision. I
ght no longer for personal mastery over any cir-
nstance or condition, but I gave all my attention
he indwelling perfect self, to my own impersonal
, until this self rose up in me to command, un-
I became this self. Now I am attaining mastery
r circumstances and conditions, for, steadfastly
ing the Christ of God in my soul, I create cir-
nstances and conditions that are in harmonious
ord with my needs and desires. Now I am at-
ning mastery, for, instead of recognizing circum-
nces and conditions, I recognize only the Mas-
within me. Now, in the revelation of my divine
ntity, I know that I AM, the Christ, Son of the
ng God, indwelling in me, is all-powerful, all-

knowing, and that to this Christ self nothing is
possible, nothing too hard to accomplish. Now
circumstances and conditions in my life conform
my Christ mastery, and I express that which is
Him—beauty and love, joy and peace, wisd
wholeness, opulence.

I give thanks to God, who works in most my
rious ways to reveal Himself to His children: I g
thanks for defeated personality, whereby came
seeking for cause and my finding the true way
give thanks to that something within me for its
ing, its encouraging,—by which I have come to
the impersonal self—and divine mastery.

THE LORD'S PRAYER

Our Father who art in heaven,
Hallowed by thy name.
Thy kingdom come.
Thy will be done, as in heaven,
so on earth.
Give us this day our daily bread.
And forgive us our debts, as we
also have forgiven our debtors.
And bring us not into temptation,
but deliver us from the evil *one*.
For thine is the kingdom, and
the power, and the glory,
for ever. Amen.

Speaking of COLDS

By C. O. SOUTHARD, M. D.

T WAS on a Friday morning that I awoke to find myself in a very uncomfortable condition. When I tried to speak I found that my voice was little re than a squeak. Between efforts a hard, rasping gh shook me. It was with anything but pleasure t I realized that here were all the appearances of a lent cold affecting the nose and bronchial tubes.

As if to make me feel worse about the matter a ce from within reminded me that I was expected talk to a class of Truth students at 10:30 that morn-, and to address another group in the evening. The spect of being able to make myself understood, or to press my hearers with what I had to say, seemed peless. I could not appear before them in that con-ion. What to do?

Let us look backward. Only a very few years ago would have at once canceled both talks. I would ve remained bundled up in bed until noon. Then I uld have dressed warmly, adding a muffler and a avy overcoat with the collar turned up to my ears. us attired, I would have attended to a portion of work, sidestepped the rest, and returned home early as possible to sit over the fire until bedtime, rsing the cold. That is just what I should have done nursed the cold—and it would have grown under my der care until I should have considered myself lucky be rid of it in a week or ten days. But no more of t foolishness for me!

We are told that, if we know Truth, this knowledge ll set us free from all bondage. This applies to ev-

erything. The child who learns the truth regardi
shadow is no longer frightened by it. So let us l
the facts regarding colds, and be free from thei
fluence. And this knowledge may help to free us f
some other things to which we seem to be in bond
It is really very simple, this truth.

NURSING a cold seems to be a real pleasure to m
people. If it were not, why do they spend so m
time doing it? And this reminds me of a scene th
looked in upon one evening many years ago, pr
sionally. I found a man sitting before an air-t
stove in which a huge fire was roaring, his feet
pail of hot water and mustard. His dressing g
was closed tightly up to his neck, which was swa
in a flannel bandage. Under this ornament I fou
thin slice of salt pork. A towel was draped
turesquely around his head, and he was sipping
lemonade between sneezes and coughs. Every
and window in the room was tightly shut, while
air was redolent with the fumes of camphor co
from a pan of hot water on the stove. His face bo
hopeless expression as he asked me plaintively
else he had better do!

What a picture he made. It was all that I coul
to restrain a laugh when I looked at him. He had
nursing a simple, little cold for two days, and
youngster had grown so vigorously under his care
he had become alarmed and had called for help.
in those days this manner of treatment did not ap
to me. It seemed so ridiculous for a big, strong
to give in so easily. By means of an ancient joke
the semblance of a smile out of him; then I sent hi
bed, with orders to remove all the decorations, to c
up warmly, and to leave the windows open so th
little fresh air might reach his lungs. He also rece
a good dose of reassurance, and the next day found
decidedly better.

Do you remember how, when we were childre

appened to sneeze just once, our dear grand-
ers would say when we went out of doors, "Now
up warm and keep your coat buttoned. You
take care of that cold"? Well, we took good care
Indeed, it seemed that we could never get rid of
ch good care did we give it. Just think of the bar-
upon barrels of flaxseed tea, camomile tea, and so
at have been poured into unoffending little stom-
Recall the tons of mustard plasters and goose
e that have been applied to shrinking little chests
e effort to conquer colds! We suffered, but we
ered in spite of these things, thanks to the repara-
power within us. Many years ago I discovered
anybody ought to be able to see, that, while all
procedures are good for the cold, very good in-
they do not give any real help to the sufferer, so
elled and stopped nursing colds. I also discovered
other things regarding these ailments.

WHAT is a cold? It is a bacterial invasion of the
mucous membrane of the air passages. The
ing of the tissues in the nose is nature's way of
enting further penetration, and the profuse dis-
ge is an effort on the part of the cells to wash the
lers away. These are only signs of trouble and
re no treatment. One's trying to "dry up a cold"
have disastrous consequences, but that is what
people do, which is beginning at the wrong end.
nust go deeper than the mere symptoms and ap-
ances. We must go after the cause.
ike all infections, a cold can only affect us if we
allowed our resistance to drop. Perhaps we have
worrying over something. Perhaps we have been
ny in our outlook. Depressing thoughts lower the
ty and resistance of the body, while cheerful
ghts raise both. I have frequently observed that
nistic, happy people are less troubled with colds
other infections than those who carry an air of
n wherever they go. If we can bring up our re-

sistance again the cold will soon disappear, for h
leucocytes, our little warriors provided by the Fat
will attend to the invading germs if we give the
chance. Sunshine and fresh air are of great help
ward this end, but joy, and faith in the inner po
are the main boosters of resistance. So let us culti
joy, and keep our faith keyed up, if we wish to be

WE ARE subject to colds because we have a
of them, and for no other reason. But
should we have this dread? Turn back in thoug
childhood again. "Willie, put on your rubbers. If
get your feet wet you'll catch your death o' cold. M
don't sit in that draft. I don't want you sneezin
around the place." Then, when the weather becam
little chilly, "Put on your nice flannels. You'll c
cold if you don't." Do you see? There was the s
of the trouble from which some of us suffer to
These gentle suggestions, frequently planted in
minds, sank deeper and deeper to become subconsc
fears, and we are having trouble in getting rid of t
that is all. Getting the feet wet, or sitting in a d
is perfectly harmless if we have no fear of a bad re
and if we are up to par in other ways. I have pr
this by actual test.

Some people find it difficult to break the old hab
thought. We were taught that drafts would giv
colds. This is not true, but nine people out of ten
move if they feel the slightest breeze across the n
They may even begin to sneeze as the buried
creeps out. Since we know that it is only a fear,
much better it is to deny that it has any power, an
laugh at it. If we do this it will disappear.

THE YOUNGER generation are dressing toda
a manner that would have filled our elders
fears of pneumonia, and the young folks do not s
from it. They are healthier than their parents
at the same age. My little daughter's clothes, or ra

of them, would have given my dear mother a ible shock. But Molly and all the children in the hborhood are remarkably free from colds. They e built up their natural resistance and they are from these subconscious fears. As we older ones in to cast off our fears and to dress sensibly we that the continual dread of colds was only a bug-. It is a silly fear which we should throw off as kly as possible.

The human body needs sunlight and air, and the e it gets the better. This has been well proved at e of the larger sanitariums. Air and sunlight are to us as well as to all living things. Too much dling up, particularly when the weather is not ly cold, makes the skin sensitive to changes in perature. Living in close, overheated rooms does same thing. Then we react uncomfortably to the htest chill; the subconscious fear of a cold, planted ing childhood, comes to the surface, and we sur-ler. Yes, we, the highest manifestations of the one lligence, give in to a few bacteria, which are among very lowest forms of life. Our behavior is really hable. We allow our subconscious selves to rule instead of asserting our mastery as the Father in-led. This is the mistake for which we suffer, and have no one to blame but ourselves.

WHILE these thoughts were running through my head it was still Friday morning, and I was face ace with the appearance of a cold, and the necessity peaking in an understandable manner. I realized I must prove my faith or take a back seat. I de-d not to nurse this cold; I had done enough of that he past. It must not grow. I did not want it, had consciously invited it, but there it was, an unwel-e visitor from my subconscious region. I decided I would not surrender, that I would be the master. I do not know what you would do in such a situa-

tion, but I do know what you should do. You sh
claim your unity with the one life, claim it until
feel the life thrilling through you. Then you sh
declare that the intelligence in you is superior to t
of any microbe, and that these things can not h
power over you, who are an expression of the one
I did this. I made these declarations firmly and fa
fully until I felt that I had control of affairs. Th
dressed as usual, ate a good breakfast, and went a
my business, repeating these claims whenever the
tried to intrude. Putting warm food into the stom
helps to equalize the circulation, and it gives the
tem added energy with which to drive out the invad

Did it work? Well, at 10:30 I spoke to my c
with very little effort, and at the evening meeti
gave the talk from which I have abbreviated this
ticle. So you may judge of the efficacy of my met
for yourselves.

WE ARE each an expression of the one int
gence, the highest expression, and we must
allow ourselves to be ruled by anything having su
low degree of life as a microbe. We were given do
ion over all things, and we must maintain it. It is
glorifying the Father to allow any but Him to
power over us. We must not be backward in cl
ing our birthright of dominion over every thing.
is only he who is firm and strong that wins out.
must deny that subconsciously feared drafts, wet
and colds can affect us in any way. When we
their power they will not harm us.

Since we have learned the truth about colds, l
know that they cannot affect us. Let us know
the highest expressions of the one life cannot be
by the lower forms of life. When we know these th
fully, colds cannot trouble us. The same rules a
to all infective conditions, so this knowledge, if w
ply it fearlessly, will free us from all bacterial dise

In Truth
There Is
NO FEAR

By MARY W. PIRIE

THE PRESIDENT of the mothers' club of the school that my daughter attends asked me to give a talk on "Habit." I consented, but not hout a few inward qualms. Although I had taught ool before my marriage, twenty years ago, I had ght only young children and had never addressed adult audience. But I saw in the request an op- tunity for spiritual growth, so I decided to go ough with the task, and to do it creditably.

I am quiet, studious, and retiring, and the only s that I have joined have been the various hers' clubs connected with the schools that my chil- n have attended.

I had about two months in which to prepare for the eal. The subject of my talk itself was a secondary sideration because the study of psychology, ethics, kindred subjects had claimed my attention from lent days. I knew that my paper would justify the sident's choosing me to present the subject.

The only trouble that loomed ahead was in the hu- n element. Would I be able to live up to the quality my paper? That is where Truth was a tangible . I knew that in Truth there is no fear. But how it is to theorize and how hard to practice what one aches, or believes, or reads.

I had learned the value of using regularly denials affirmations. I had read how General Pétain made es out of his soldiers by the use of the statement, ey shall not pass"; how these words repeated reg- ly by the French built up an impregnable, though

invisible, wall of defense in front of the army. Wel
I would do likewise. I repeated over and over, "I am
a child of God. I do not believe in weakness or de
ficiency."

I saw myself perfectly at ease, in front of that gath
ering of mothers, handling my subject with the ski
of an old campaigner. In imagination I was smi
and joyful; I welcomed the opportunity to address th
meeting. Not once did I permit my thoughts or m
imagination to run in any other direction. I alw
drew a mental picture of a woman poised and confid
sure of herself and of her subject.

To tell how I prepared my notes might be of in
terest. I have no system. Ideas come to me as I do
housework, and I jot them down immediately. The a
vertisement about the woman who "sits and sews wh
the washer goes" might be applicable to my case—ex
cept that I don't sew; I think. I get many interest
thoughts on washdays. Although I do not derive m
actual pleasure from doing housework, the work is
being largely mechanical, I do have opportunity wh
doing it to think along constructive lines. I iron
my difficulties as I iron my clothes. I roll away m
troubles as I roll out my pastry. I sweep the cobw
from my mind, as my vacuum sweeper takes up th
dust. Work that might otherwise be distasteful b
comes the means by which I forget mortal self and
to the sublime realization of my spiritual identity

WE ARE not privileged, as the poet longs, "to
oursel's as ithers see us," so I do not really k
what impression I created. However, I actually
joyed giving the talk, and I know that I smiled
received answering smiles from my audience.

I left before the close of the meeting, but I was
later that my talk was interesting and instructive
that I seemed perfectly at ease. I thank God for h
ing me and for showing me that in Truth there i
fear.

What Is
FREEDOM

By HAZEL F. ALBRECHT

NOW emphatically deny that worldly thoughts or desires have any hold over me. I now surrender these unworthy things, and find joy and satisfac- in Thee, O God, my Father. As the sunflower ever s to behold the sun, her god, so I ever behold Thee hy glory, Thy majesty, Thy goodness.

Turning away from the thoughts and desires of the e man, and constantly seeing God in ourselves and ur lives, we come into complete joy, entire fulfill- t, perfect oneness. Only when we attain self- tery do we become free.

Self-mastery is but another term for Christ con- usness. When Jesus attained His Christhood, He me master. He found that the temptation to use powers to make a show before the world, to gain erial possessions, to set up a temporal kingdom on earth, had no lure when He possessed the realiza- of service to God, the Father. He knew that if He ld carry out Satan's suggestions, such as turning es into bread, His success would be short-lived and he end wholly unfruitful. He received His divine date from the Father, and from that time He be- to preach His message of liberation and of love.

Christ that Jesus put on exists today as much as it in those marvelous early days. This fact we must gnize. It is not a putting on from without, for we have this Christ within ourselves. It becomes in n active, living principle when we get so still, so ecrated, so at-one with it, that it is allowed to come h. We must want the Christ with all our heart soul, and be willing to give up all for it. Then

comes this glorious promise, "Ye shall know the tru and the truth shall make you free." The Christ vth us, the source of knowledge, shows us the Truth t Truth that frees and redeems.

I AM NO longer imprisoned in the narrow c l personal desires. I am conscious of but one d the desire for God, through which my soul is rel and purified. I gladly relinquish the things of the for such things are unreal, and their end is dea wipe away all old beliefs, and in their place I room for the things of Spirit, the things that peace and eternal life.

"There is therefore now no condemnation to that are in Christ Jesus. For the law of the Spi life in Christ Jesus made me free from the law and of death." We will not condemn those fleshl sires that imprison and confine, and in the end sume. Having but one desire, the desire for God lesser things fall away into the nothingness whence they came. The egotism of thinking that our own power we can accomplish great and wond things has no place in the life of the real seeke freedom. We cannot glorify ourselves, for "it i Father that glorifieth me." With this realiz comes the power to accomplish everlasting things.

Let us become so impersonal that we are not b by any sense desire, possession, or selfishness. Po sions, as long as they serve us, are desirable, but they become too numerous or too strong for us master us. Then freedom is no more. Let us e into that true brotherly love in which we can help serve, for our lives are linked with other lives c than we know. There is always some one who our cheeriness, our strength, our courage. Ser others, as Jesus did, we will gain a freedom, a life of meaning, such as we have never known.

NOW emphatically deny that pain, fear, or poverty has any place in my life. I do not need or want any these things; and I now turn from them forever. I e and come to Thee, O God, my Father, finding in presence freedom in mind, body, and affairs.

You can enjoy life only when you are free. If your d is filled with worries, anxieties, fears, if your y is hampered by illnesses and aches, if your purse mpty, you cannot enjoy life. Free your mind from r wrong thoughts about life and about God. Find out at life really means, and what your relation to God Then your mind will be filled with faith and knowle, your body will be made well, and you will never l the bottom of your purse, your supply will be austless. If your heart and mind yearn to express ough painting, and you are a bricklayer, you are free. If your soul is cramped by an inharmonious ironment, you are not free. These things are on material plane. The soul that knows God, and reles its sonship, is free; though busy with laying cks when it wants art, or living in an unhappy enonment, it still glories in its spiritual freedom, and es naught for the limitations of the daily occupation. unshackled mind may sail round the world, and a eased soul may soar to sublime heights. As the soul ains its mastership, the outer life and environment omatically change. The bricklayer who craves art l have it, the soul in the unhappy surroundings will nge those surroundings. They will mirror, to some ent at least, the free soul's harmony and joy.

INDING, personal love has no place in my life. I have entered the free, universal love of Christ, in that love I know man as he really is, the emanci-ed, glorious son of God.

Where personal love binds us, universal love leaves free, free to express as our soul dictates. Where sonal love limits us, universal love brings great

peace and all possibility. The following incident illustrate the difference between personal love and versal love.

A woman whose husband had become estra from her came under my observation. She loved husband, but in a possessive, personal way. He was husband, belonging to her, as she believed, and could not understand why he should cease to care her. She looked after his wants, had his meals on t and was always sweet and cheerful. But at the s time she probed into his mind to know his t thoughts, and she allowed him no freedom of ac always demanding an account of every moment he s away from her. He was spending more and mor his time away from her, refusing to explain. I would go by, he absent from home, she eating heart out with despair and doubt. This counsel given to her: "Give your husband his freedom. willing for him to be away from you. He is G child, a free soul. Do not try to shackle him to y desires. He is your husband, yes, but you cannot sess another's person, dictating what that other sh think and do. Let him have his freedom."

The woman saw the point. She prayed and m tated, and in the end did mentally give her husband freedom. When next she reported progress, she that her heart was overflowing with happiness. husband had been gone for days. During his abs she had prayed as never before. She began to re that she had been trying to live her husband's lif well as her own. She really loved her husband, came to the place where she wanted him to find happiness wherever he could, regardless of her. It an impersonal prayer; her heart gave all, deman nothing in return. She then related how, when he finally returned, he had come to her with open a telling her that he loved her more than ever and w never leave her again. Their lives were then

nious and happy, both realizing that they must con-
er each other, even though they no longer felt bound
he old way. In their freedom and love, they felt
ense of oneness that they had not known before.
y were free in soul, yet bound in love; liberated in
great attracting force of love.

E MAY think that we have attained mastery, but we must prove it time and again. "For free-
did Christ set us free: stand fast therefore, and be
entangled in a yoke of bondage." Mastery is re-
ed within, but must be proved in works before we
be said to have actually attained it. Years ago,
n studying singing, I had that realization. I knew
time values of notes, I could read the music well,
new the marks of expression and so on, but I was
id of those notes, fearful lest I should hold a note
long, come in too soon or too late on a measure, and
many other fears of like nature. By long practice,
came sure of those things and sang the music just
t was written, but it still was master. Soon I real-
that I could hold a note, if I felt that my doing
would bring out a certain meaning, or I could cut
ther note short. I was becoming skilled in my art.
I had to prove it over and over again until I knew
I was master of those lines and dots; then I en-
d a freedom in singing where before I felt ham-
d and afraid.

We must master the technique of an art, of any
k; then we are free to express ourselves in it. We
t master life; then we can live and be free. The
tations put on us by others, by ourselves, by our
ronment, may be overcome in the same way. We
t know that we are master, in the name of Jesus
ist. That will bring us fellowship with the liber-
souls of the universe. "If therefore the Son shall
e you free, ye shall be free indeed." Jesus Christ
Deliverer!

THE WITNESS

"Thou shalt be a witness for him unto all men"

WE GAVE my husband's father and moth one year's subscription to *Weekly Uni* Christmas time, and this is what my band's father wrote to us:

"We got a lovely card from the publishe *Weekly Unity* saying that we were to receive *W Unity* as a gift from you. I am sure you folks not have given us anything more appropriate *Weekly Unity*, and your mother and I thank you the bottom of our hearts."—*Mr. and Mrs. L. S., tiac, Mich.*

NEARLY three and a half years ago I left broken down in body and mind, and spent a in Salt Lake City, Denver, Colo., Alburquerqu Mex., and Phoenix, Ariz., without much relief. I back here to die. One of my daughters had *Unity* azine sent to me, and to my great joy I found fountain of life within me. I have fully recovere feel fine, and five years younger.—*P. F. W., San D Calif.*

INCLOSED find $1.50 for renewal of subscri to *Unity*. Through the kindness of O—— R— have had it for eight months. I do not want to any issues. The magazine has helped me wonder in every way and I pass it on whenever I find a seeking for light.—*A. T., Melbourne, Australia.*

MY SUBSCRIPTION to *Weekly Unity* was a from a friend and no gift has been more benefit than this.—*Mrs. D. L. S., Lawton, Okla.*

PIRITUAL HEALING

By E. V. INGRAHAM

Faith

Part I

TAKING up the practice of the second step in he creative process, it should be remembered that ight is eternally progressive. Therefore the mind ld be kept open to receive more and more light. is, any knowledge—light—is not final, for knowl- is infinite. Taking the first step toward know- he nature of God is only liberating in the mind of an ever increasing radiance that unfolds daily, re- ng sufficient knowledge for each day's tasks and g an understanding of every situation that arises. t, once admitted to the consciousness, is a leaven constantly grows, multiplies, and expands until it mes an all-illuminating radiance, illuminating one's e being. We shall rely on this unfolding under- ding to guide us in our efforts to bring into mani- tion our new heaven and new earth.

As we progress, let us constantly be mindful of the that we need more and more light, for it alone can e plain the way that leads to the goal of our aspira- Yet we should also remember that the only true to knowledge is our living every day according to highest understanding of Truth.

The command that went forth on the second day of s creation was, "Let there be a firmament." The ament has its correspondence in mind, though it is quite so apparent as the mental correspondence of . The Scriptures describe it as that which divides vaters from the waters. "And God made the firma- , and divided the waters which were under the ament from the waters which were above the firm- at."

It is a common thing to compare "waters" t "thought." "The sea of thought" is an expressio miliar to every one. Here, then, is the first clew t correspondence of the firmament in man's mind corresponds to that which divides thought of low gree (under the firmament) from thought of high gree (above the firmament). We are accustome think of the firmament as that which divides the e from the heavens. Webster defines it as "the ar the sky." In other words, the firmament can b scribed as that which divides the formed from th formed, the relative from the absolute, the limited i the limitless. However, that point of division is fixed, but is purely an illusory thing. There i point of division between the earth and the solar tem in which it moves, nor between it and the univ of which it is a part.

A POINT of division is also a point of union, i but reverse our manner of looking at it. L therefore consider the firmament as the point of u between the heavens and the earth. It is that w unifies the limited with the limitless, the relative the absolute. The moment the limited becomes un in mind with the limitless, it too becomes limit The world by itself seems a limited thing, but, v viewed in connection with the universe, it become integral part of the infinite. Its limitation is, th fore, only our way of looking at it. Its limitatio only in our idea of it, formed from a wrong poi view. We will outgrow our notion of the wo limitation, just as we outgrew the belief that it flat. Knowledge of the true shape of the world stroyed the belief that it was flat. So will our n of the world's limitation disappear as we contem it in its true relation to the whole.

The sea of thought that fills man's mind is evo from two extreme points of view, one based upon world with its apparent limitations, and the o

l upon the universe with its infinite spaces. These phases of thought savor of the nature of the es from which they come, one limited and the limitless. But man's working consciousness has operating in the realm of limited thoughts, and measure of possibility has been restricted accord-. Man's working consciousness goes no farther the limitations set by his ideas, and his ideas in their development when he no longer seeks ier to understand the objects that come to his at-on. "Where *there is* no vision, the people perish," vision is the very root and origin of man's con-sness.

'ERY one knows that form is not all that there is to life. Back of form is the forming principle, all the elements out of which form is made. It is fore readily seen that if man's faith—his point pendence—is only upon what he can see, his whole becomes circumscribed by the apparent limitations he sees about him. How foolish of him, when he y knows that all things that are seen are made of s that are not seen! Do we measure the complete re and possibilities of ice by its three-dimensional , or do we go on to recognize that it is but con-ed elements? It is easily seen that its limitation rely a fictitious thing, existing only in our incom-concept of it. So with all the world of phenomena, ruly the only limitation in life is the limitation we thrust upon ourselves by forming circum-ed ideas. Faith is the measure of mental action itted by our outlook on life. It is the working iple of the mind, and if the working principle be ed, all our attainment is limited accordingly.

o increase the working field of our mind, we need to increase our outlook on life, and to increase our ok, we need only to look back of each thing to its n. Back of everything that exists is its source

and cause, and we can meet life in its true sense al
when this source is taken into consideration.

When the disciples asked Jesus to increase tei
faith, they were feeling the limitations of their w
circumscribed minds and lives. While Jesus gave ta
no specific instruction in this matter, His whole lif
tested to the means by which faith could be incre
He did not work from the viewpoint of the fo
world of appearances, but by "lifting up his eye
heaven," and thus, seeing the free and perfect a
of the Spirit of God, the working processes of His
mind were expanded accordingly and spoke with p
from on high. Nor is there any mystery about
practice of the Christ. He was working with
principle of life just as the mathematician works
his problem. When any difficulty arises in the pr
of mathematical calculation, the mathematician l
away from the problem and gives his attention t
rules. These rules hold within themselves the wor
processes of mathematics, and, when the mind
grasped these processes, he returns to the problem
power to master it.

Science generally agrees with Paul that the th
which are seen are made of the things which are
seen. It is an accepted theory that the earth, b
it appeared in its present form, was a part of the
versal ethers. If this be true, there can be no a
point of separation between the formed and the
formed, the seen and the unseen. Studied in
light, the unseen becomes the inexhaustible reso
from which all form derives its nature. If the
is one with the infinite unseen, where is the limit
of the seen?

DOES this idea not give us a clearer conce
of our relationship to the Father, who is all
God created all things, and there was not anything
that which was created by the Word of God,
not the creation retain not only the character

ity of its Creator but also an undeniable relation-
i in and with the Creator? As the Psalmist sang,
i impossible for man to escape from the presence of
) even should he take the wings of the morning, or
ɜe his bed in hell. And how could any condition
ell, if God be there, except in man's forgetfulness
ne presence of God. As all form exists within, and
e with, the universal ethers, so man exists within
for he was created within God—the All—and
after His likeness.

But the unseen side of man's nature is seen through
'eye of faith," and his point of reliance upon the
en is the means by which it is brought into the
n of everyday experience. Without faith it is im-
ible to place—or make contact with—God.

(*To be continued*)

GOD IS

God is life.
Every living thing
Is His own handiwork,
Part of His own self.
Each flower, each bird, each man
Is God expressed.

God is love.
Each kindly word or deed of ours
Is God revealed.
Though varied they, the loves we know
Are sparks from His great fire of love,
Revealing Him.

—*Genevieve Lawless.*

BLESSINGS

Richly, freely does God give
To His children everywhere.
We do praise and thank Him now
For His all-providing care.
—E. P. V.

Dear Father, I thank Thee for this food Thou hast given me. I thank Thee also for the understanding that I do not live alone by this outer bread, but by every word of Thine are my soul and body nourished and satisfied.—T. S.

Thy blessings, O Lord, are ever increasing toward us. We praise and magnify Thee as the very presence of that which satisfies us in soul and body, and in so doing we enlarge Thy bounties in our lives.—I. O. S.

Praise God from whom all blessings flow;
Thy blessing on this food bestow,
May Thine be every thought I think,
I, to Thy glory, eat and drink.

You Can't
ESCAPE

By ORIN CROOKER

EGINNERS in Truth are apt to become confused as to the meaning of the word "principle." This term is used to denote the great changeless s, both physical and spiritual, under which man The dictionary defines principle as truth in some or fundamental form. For the beginner's sake lefinition may be further amplified by stating that ı, in whatever fundamental form it shows itself, erywhere ceaselessly operative and shows "no tion, neither shadow that is cast by turning."

he most easily understood example of principle is, ıps, that of gravitation. The fact that all bodies ıterial particles in the universe tend toward one ıer, as the physicist speaks of this force, effects a tion with which one must at all times deal. It is ssible to withdraw oneself from the sphere of ty's operation. As the Psalmist sang of God, so nay we say of gravity: "Whither shall I flee from resence?" So universally does Truth manifest in ıasic form (gravitation) that, whether one builds se, lifts an object from the floor, climbs a hill, or ın airplane, always one must deal with it.

ow, it is often easier for many persons to vision niversal sway of natural forces, such as gravita- than it is for them to think of principle as being tive everywhere and at all times in ways that arily are thought of as spiritual rather than cal—for instance, principle manifesting as love. nan lives under the power of divine love in quite ame way that he lives under the force of gravity. annot escape the power of divine love, go where

he will. He is always subject to it. And unle orders his life in harmony with it he will find hi in chaos equal to that which would result if he tr build a house without paying heed to stru stresses, or tried to fly an airplane without thou load limits and the lifting power of his motor.

IT IS IN one's adaptation of self to the forces v in various forms, show forth the God powe one finds the greatest practical helpfulness in principles. Chaos in human life is the result harmony with certain of the great dominant spi forces which everywhere are operative. It is n ways easy to discover one's opposition to those f Ignorance in such matters may exist even in an wise well developed intellect. But lack of har with spiritual forces will bring a train of disas one's personal life as certainly as will a failure to the pull of gravitation when one builds a hous makes no difference whether the one who violates principles be rich or poor, educated or ignorant, s or weak. Both the mansion and the hovel will f built out of plumb.

It is of utmost importance that one lay hold great fact that one lives not only in a physical verse but also in a spiritual universe. With mar fact is vital, and it is a phase of Truth that lon been evident to the great souls of every race. Fo reason the great religions of the world hold mu common. Truth is not different in China or India what it is in America; it is not different today i part of the world from what it was when the prophets of Israel walked the earth. Accordi man's spiritual and intellectual development Trut been phrased and given expression—imperfect some, more perfectly by others. In their religion races have endeavored to express much the same of the omnipotence of God. Principle in many spiritual manifestations has been recognized, and

built their religions on what they have visioned. esus' great work derived its world-wide power the fact that He was able to tell men about iple, in its spiritual manifestations, in a way that nderstandable. From His description of the king- of the heavens men have glimpsed a realm in Truth, in pure spiritual form, is basic and funda- al. Jesus said that God is love; and He demon- ed the truth of what He said in His works. Many have come to know that love, in human relation- , is the greatest of all forces. Paul told of this he said that "now abideth faith, hope, love, these ; and the greatest of these is love."

KEEP uppermost in mind the fact that one lives onstantly under principle in its many spiritual festations helps to make the practice of Truth as automatic as one's almost unconscious adapta- o the demands of gravitation. When a thing is or the hill is steep, almost without making it a r of special thought one exerts more effort to off- ie gravitational influence. If one would only do the in the realm of spiritual effort, what a wonderful ence it would make in life and affairs! If, al- and without special volition, one would when a arises open the love valve or pull wide the throttle increases the flow of kind words and good hts, how victoriously one would go through life! heoretically, of course, this is the ideal. Practi- it is not always easy. Still, it can be done. ing helps more in this endeavor than to increase appreciation of the reality of the many spiritual s under which one lives. Sit quietly in a room by self and realize how much else is present there be- your own physical self and the furnishings of the . On first thought there appears to be nothing But God is there. The indwelling Christ is there. al manifestations of principle, or "truth in some and fundamental form," are there, since the

power of gravitation is in that room, and ther light and heat—both of which are manifestatio energy that owes its origin to principle. Radi other forms of wireless "waves" traverse the roo your own body also. Love, justice, faith, hope other attributes of indwelling Spirit are there. In the room is full to overflowing with potential po power that is of God and that needs in many case the volition of yourself in order to be converte serviceable energy.

ENERGY, whether in the physical or spiritual r is capable of doing work. Gravitation keep tory products moving along roller conveyors. Su converts plant cells into active laboratories wh wonderful products are fashioned. Heat con water into steam. Wireless waves penetrate m tains and span valleys, carrying messages wit credible speed. In one form or another, energy the work of the world.

In the spiritual realm energy possesses pow work results in quite similar ways. A loving wor quiet a rebellious spirit or will produce a kind a through an aroused sense of gratitude. A sen justice will impel one to right a wrong; while faith hope inspire noble deeds in many a case where su appears impossible. In all instances of this or si kind results come from our releasing spiritual e through the operation of spiritual law. Some pe accomplish this quite unconsciously. It is natur them so to conduct their affairs that they receiv benefits that come from the proper use of princi its spiritual forms. Other persons must study spi laws, and be shown how to live in harmony with in order to receive these benefits.

Harmony with divine law is the objective study of Truth. Within reach of every life is p sufficient to meet every issue, to solve all problems

own each life with health, prosperity, and happi-

rinciple, or Truth, in its basic, fundamental s, holds the key to the transformation of life. ugh an understanding use of Truth a weak, nega- and hitherto unsuccessful life may be changed to f strength and glorious success. The forces that sway in the spiritual realm are within the reach men. Indeed, whether one reaches for them or t is no more possible to escape or to ignore them /s than it is possible to escape the pull of gravita- or other manifestations of principle in the mate- world.

MY PRAYER

If any little word of mine
May make a life the brighter;
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing!

If any little love of mine
May make a life the sweeter;
If any little care of mine
May make a friend's life fleeter;
If any lift of mine may ease
The burden of another—
God give me love and care and strength
To help my toiling brother!

—*Selected.*

THE HOME

HOURS *and* MILES

By ALDIS DUNBAR

"RESTLESS, dear? With Tom and Essie the little home with a big garden, that always dreamed of—why the restlessn

Margery Floyd dropped the little blue frock she was smocking with dainty, even stitches, and l up with honest appeal in her brown eyes.

"Because—I don't seem to get anywhere! An none too sure where I want to get. Tom, bless declares that things are shaping steadily better fo at the works, even though promotion seems slo coming. But it isn't that, altogether. Cousin Sa I keep having the feeling inside of me that life's a dead level, here in Brenton; that I could be far worth while, accomplish so much more that coun life, anywhere but in this backwater of a country t where nothing happens to anybody to make them alive. It's all so little! The library—the way Br people look at things and dispose of what fails t terest them. I know that music doesn't interest th my kind, anyway. And when you remember the that I did at the conservatory, and my classes i city, before Tom had this chance. Oh! I know I tired of the drudgery side of it, long before this re

e. And I do know that I've a thousand things to ad for; and I've not the least idea of deserting Tom Essie and the new anemone border to make a iant success on the concert stage!" She reassured ompanion, with a laugh both whimsical and rueful. all be going on, as I'm doing now, for all the years me, in a rut, and more or less making good at it. what's it all for? I never shirked hours of arduous tice to get my part of a concerto as perfect as I l make it, or even an accompaniment. Then I v what I was working toward; but here——"

IE SIDE door opened suddenly, and a small figure ran in and flung itself against Margery's knee. Moth-er!" came the rebellious, choking words. "I to stay in again, and do examples over! Why do I to? If Miss Harden didn't always give us the I hate, about how many hours, and how many s, I wouldn't mind so much. But I don't care a bit t hours and miles. They're just stupid! Miss len just goes ahead and makes us do 'em!"

Margery gave the tense little body a sympathetic

I don't care!" vowed Essie.

Miss Harden cares," said the young mother quietly. neans a great deal to her, in her first position in nton, to have her class take its examinations and d so well that it does her credit. You want to earn promotion, don't you?"

Essie nodded. "And be in Miss Janet's room!"

But the work you'll be given to do in Miss Janet's n will all be like something built on top of what Harden has to teach you, and if you leave any s out now because you think it stupid, it will be as ou were leaving holes in the foundation. Some there will be a cave-in and a smash, because the rows of stones haven't anything underneath to on. You'd feel badly to have the principal send back to the lower room to take that work over

again, in spite of your having squeezed throug your examinations, wouldn't you?"

"Would it be like that?" Essie's eyes opened v

Margery nodded. "If we leave out things we l to know, we're pretty sure to have to go back and s them over again, some time. Then we feel asha and it isn't fun."

"But if I could be in some other room——"

"There isn't any other room in your school w they teach just those things. The best way is to l them, and get them for sure and for keeps. Harden's room is your place to do your founda building."

"Then there won't be any holes to tumble in, of Miss Janet's room?" laughed Essie.

"Not if you do your best and let Miss Harden you understand, instead of letting something insid you pull away from it, all the time."

"I did pull!" confessed the child. "But—tomo I won't!" she nodded to her mother, from the door "Now I'll go and draw me studying miles!"

THERE was silence for a few minutes; then- "Hours and miles are stupid measures—s times," remarked a quiet voice, "but I've known dear Lord to use them in making glorious days splendid stretches of hill country."

"Her problem was absurdly like mine, wasn't I suppose that's why I felt guilty at telling her precious little duty. We're two of a kind, Esther a and I knew it while I was lecturing her! Please lec me, Cousin Sabine. If Brenton is my room to lear there must be an intention that I'm carrying out know you're thinking. What about?"

"Only that it isn't quite wise to let ourselves that in our own particular cases the dear Father o all has not used the best of judgment in deciding v class we shall be in and what we need to study th We have to think in terms of something more than

and the next, and no one knows for sure when ination time is coming, with chances of promotion. wn belief is: what comes to us, no matter how, is xact thing that we need for our next step in de- ment. If we recognize it for that, we can climb it and past it and look back to find it transfigured. f we try to evade it and slip around it——"

There will be gaps in the foundations," finished ery. "I never thought of it that way before. But only had some inkling of what we were going to ur training for. Take my music, for example. will have some work with me in that, but only ve her the ability to enjoy the best music when ears it. Designing will be her work. And I play om, dear fellow, who will not hear of my letting lent rust. Outside the house I do nothing with it, e've met no one who seems to care for anything azz. Yet I worked so faithfully on it for years ears! If only there were people here to whom it l mean real pleasure, I'd give it gladly. Even to urchins, but Brenton has no slums, and nothing happens to folks to wake them up to beauty. 're just 'hours and miles.' "

Until you know them," said Cousin Sabine. "You unger and thirst for understanding, and it's apt granted! When it comes, the whole world will alive' to you. You've been giving, even as it is. , who helps you with your cleaning, says that a time it's 'eased her heart, just listening to them s o' Mrs. Floyd's running steady up and down ianny keys, so smoothlike, an' beautiful!' And I was enjoying your garden last evening and you playing the finale of the Grieg sonata, there was tle outside the hedge. That tall, thin boy who on the little street back of you, was hearkening rily. I asked Jenny about him. He's an orphan, friend of his mother's, a little woman who goes y the day to sew, has reared him. She's saving possible penny to put with what he earns to get

lessons for him and something for him to play o
sides her old cottage organ. He lies awake ni
trying to make songs——"

Margery caught her breath. "That sha
gangling lad who brings our groceries? Why—
Cousin Sabine! I didn't know! I can help
And—maybe there are others!"

"Hours and miles of them," said Cousin Sa
"now that you'll be looking!"

Prayer
FOR LITTLE FOLKS

I know that everything that's good,
Dear God, has come from you,
That nothing evil ever was,
Or could be, real and true.

I know that I'm your little boy,
That you have given to me
A body that is sound and strong,
And a mind of purity.

So now I ask you, let me know
It's not hard to be good,
And let me feel your mind in mine,
Just as I know I should.

And now I'm going to my bed
To sleep till morning bright;
I know no harm can come to me,
So now, dear God, good night.

—Hiram Moe Greene.

A Lesson

in

STRENGTH

By ZELIA M. WALTERS

AST SUMMER a mother with her three small children went for a stay at the seashore. The little lad of seven was learning to swim. The ier sometimes felt anxiety rising as she watched out in the water patiently practicing the strokes Daddy had taught him. After about a month he l swim several yards when the water was quiet. ome of the people about the beach continually e of their fears. They said that such a small lad ldn't be allowed to go beyond wading depth. They the sad story of a child who had fallen from the the year before, and drowned. One woman said thought that children should be raised out on the rie where there was no water to which they could and be tempted to swim, and she reinforced her ion with harrowing tales of drowning. But in of these currents of fear about her the mother uered her own anxieties, and refused to let a word ear be spoken to her children.

Sandy," she said, "if you ever should get into deep r, and go down, what would you do?"

I'd try to swim," said the child.

What else?"

I'd ask God to help me."

That's right. If you do that, you'll not drown. must say, 'God is my help,' and kick out and n. Don't stop to yell, or be afraid. God, dwelling ou, is able to make you swim all day if necessary, to bring you safely to land."

She repeated this lesson more than once, but n added a word of fear.

SANDY did fall into deep water. While at on the pier he stumbled and went over the edge water six feet deep. No one who could swim wa the pier at that moment. Nurse maids and others about aimlessly, shrieking their terror. Down ben the pier the little lad came up, and struck out bra for shore. His mother reached the sand by the tim came in, washed up the last few feet by the surf. scrambled to his feet, rubbed the water out of his e and said: "I did it, Mother. I said, 'God is my h and I swam. I got in all right, didn't I? I'm not tired. I could swim farther than that."

She resisted the impulse to snatch him up in arms. By his experience he had learned a great le of the source of strength. She would not spoil i any suggestion of fear.

"Of course you could do it, Son," she said. " never fails when we lean on Him."

HAPPY indeed are the blessed children who growing up in such training as this. As we call the old days of fear, prompted by the parental that never quite trusted God's ever present help do not wonder that children who fell into the w were so paralyzed by the long-accumulated fears they were unable to help themselves. A child of should feel that he lives in a friendly, God-gove universe, and that all its forces are helps to him. the child grow up in this belief, and you will removed from his life the fears that cause inefficie failure, and ill health, as well as unhappiness.

JESUS CHRIST SAID: *Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

Lesson 1, October 5, 1930.

nity Subject—*The Foundation of Divine Grace.*

national Subject—*Zacharias and Elisabeth: Life Pious Jewish Home.*—Luke 1:5, 6, 57-66, 76-80.

There was in the days of Herod, king of Judæa, a in priest named Zacharias, of the course of Abijah: ie had a wife of the daughters of Aaron, and her name Elisabeth.

And they were both righteous before God, walking the commandments and ordinances of the Lord blame-

7. Now Elisabeth's time was fulfilled that she should livered; and she brought forth a son.

8. And her neighbors and her kinsfolk heard that the had magnified his mercy toward her; and they rejoiced her.

9. And it came to pass on the eighth day, that they to circumcise the child; and they would have called Zacharias, after the name of his father.

0. And his mother answered and said, Not so; but he be called John.

1. And they said unto her, There is none of thy kindred is called by this name.

62. And they made signs to his father, what he w
have him called.
63. And he asked for a writing tablet, and wrote, sa
His name is John. And they marvelled all.
64. And his mouth was opened immediately, and
tongue *loosed*, and he spake, blessing God.
65. And fear came on all that dwelt round about th
and all these sayings were noised abroad throughout al
hill country of Judæa.
66. And all that heard them laid them up in their h
saying, What then shall this child be? For the hand o
Lord was with him.
76. Yea and thou, child, shalt be called the proph
the Most High:
For thou shalt go before the face of the Lor
make ready his ways;
77. To give knowledge of salvation unto his people
In the remission of their sins,
78. Because of the tender mercy of our God,
Whereby the dayspring from on high shall visi
79. To shine upon them that sit in darkness and
shadow of death;
To guide our feet into the way of peace.
80. And the child grew, and waxed strong in s
and was in the deserts till the day of his showing
Israel.

GOLDEN TEXT—*And they were both righteous
fore God, walking in all the commandments and
nances of the Lord blameless.*—Luke 1:6.

SILENT PRAYER—*The words of my mouth are
strength; the meditations of my heart redeem me;
by ordering them I keep the divine law.*

The body of man is a vast kingdom in which m
factors have place. In its natural estate this king
is ruled by the sense consciousness (Herod). The
in today's lesson was known as Herod the Great,
his reign covered more than forty years.

Sense consciousness is a cruel tyrant and, unles
power over the body is counteracted by a mightie
fluence, it sooner or later destroys the body. The r

erod the Great was characterized by unbelievable lties and nameless crimes. The reaction of his uct and attitude toward his family and subjects ght him at last to an ignominious exit from his body.

here is a higher influence than sense at work in ody. This influence is the spiritual consciousness, e office it is to transmute the finer essences of ody into spiritual substance. In the lesson Zach- s represents the spiritual consciousness. His work the Temple. He is wedded to Elisabeth, who may mpared with the soul in the exalted state that it ns through living an entirely blameless, devoted Such a soul is inevitably united in an indissolu- nion with Spirit.

he literal meaning of Elisabeth is "my God is my ," or "a worshiper of God." The soul, in its adora- of God, is without consciousness of sin or con- nation. It is blameless, and its world is a world of ence and peace.

he fruit of spiritual consciousness in the innocent is a new idea, or outward expression, of grace and y. The meaning of John is "grace and mercy of ord." The destructive rule of sense consciousness longer to hold undisputed sway over the body. The imbued with knowledge of the higher law, has ght forth a new idea of grace, to open the way to lom for the entire man and to the unification of all powers.

he advent of a new concept of divine grace and y and of a right understanding of the part that concept is to play in freeing mind and body from dominion of sense is an occasion for rejoicing. n we gain the first inkling of the truth that we can ourselves from the grip of undesirable thought life habits, we are filled with joy that knows no ds. This freeing thought has come from our own t; it is our son. All our neighbors and kinsfolk related ideas in consciousness) rejoice with us.

Our environment takes on new meaning; our life new significance; our experiences, even those that been negative in character, are illumined in our mi instances of the outworking of a law that insures ultimate good.

After we have had time to assemble our im sions, to take stock of the meaning of the new id our mind, and to measure its import in our lives, w at first inclined to think of it as the spiritual conse ness opening up broader avenues of expression in through us. "They would have called him Zacha after the name of his father." But deep in the is the conviction that a special function of Spirit forms the work of preparing man to free himself the clutch of sense. As long as he labors under a den of condemnation, either that of his own conse or the external censure of others, the way to ac freedom is not open to him. Only when he perc the truth that grace and mercy are included in th vine law as a very integral part of it does he fin voice of praise and blessing in his own heart. S forerunner of freedom is the knowledge that grac mercy are inalienable from the divine law. "His is John."

"And fear came on all that dwelt round a them." This does not mean necessarily a stat dread or anxiety in the mind. It means rather a sciousness of an idea not fully understood, but s pervading and so tenacious as to be instinctive.

The understanding that grace and mercy ar separable from the redeeming action of the highe opens up a realm of boundless expectation. "W then shall this child be?" The natural man bel thoroughly in the moral law, which is lacking in m The common law of England was originally s ficient in this respect that it became necessary, in to supplement its deficiencies, to introduce the sy of equity. Nothing but a realization of the immu

ection of mercy with the law of life brings entire
ptance of the fact that
"he merciful man doeth good to his own soul;
But he that is cruel troubleth his own flesh."
"he solution of the problem of mercy in connection
infractions of law requires the Christ conscious-
Mercy is simply the forerunner of the Christ.
he forerunner, it bespeaks the awakening of an
tive recognition of Truth, of divine understanding
sympathy. Before we can perceive the "Most High"
ur mind or find freedom from physical limitations,
nust attain the gracious state of mind imparted by
y. This attribute brings "knowledge of salvation"
ur entire being (to all our "people"). It enables
change our mind in regard to the things or the
fs that hitherto have held us in bondage.
Mercy itself, lacking divine love, may lose its dis-
uishing soul quality. It may deal out bread to the
ry, and yet despise the shiftlessness, or the lack
itiative, that makes a man poor and jobless and
ry. Or it may be so deep-seated a quality of the
onscious mind that it reaches the consciousness
as an urge to "lay down the law" to others who
d already know it. John the Baptist expressed
hase of the quality in his words to the Pharisees
Sadducees:
"Ye offspring of vipers, who warned you to flee
the wrath to come? Bring forth therefore fruit
ay of repentance."
"He that is but little in the kingdom of heaven" is
er than this type of mercy, which insists on tell-
he truth without love.
takes more than a high consciousness of moral
ude in the personal man to lead his feet "into
way of peace." His heart and his "flesh cry out
the living God," and nothing less than "the tender
y of our God" which Jesus Christ exemplified can
e in him "the dayspring from on high."

QUESTIONS

1. What is the meaning of Zacharias? of Elisal of John? of Herod?

2. Explain the effect on man of the conce mercy as a necessary part of the divine plan.

3. What is the meaning of the sentence, "And came on all that dwelt round about them"?

LESSON 2, OCTOBER 12, 1930.

Unity Subject—*Single-Mindedness.*

International Subject—*Mary, the Mother of Jesus Example of Motherhood.*—Luke 2:15-19; John 2:1-5; 19:25-27.

15. And it came to pass, when the angels went from them into heaven, the shepherds said one to an Let us now go even unto Bethlehem, and see this thing is come to pass, which the Lord hath made known un

16. And they came with haste, and found both Mar Joseph, and the babe lying in the manger.

17. And when they saw it, they made known conce the saying which was spoken to them about this chi

18. And all that heard it wondered at the things were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering in her heart.

1. And the third day there was a marriage in Ca Galilee; and the mother of Jesus was there:

2. And Jesus also was bidden, and his disciples, t marriage.

3. And when the wine failed, the mother of Jesus unto him, They have no wine.

4. And Jesus saith unto her, Woman, what have do with thee? mine hour is not yet come.

5. His mother saith unto the servants, Whatsoev saith unto you, do it.

25. These things therefore the soldiers did. But were standing by the cross of Jesus his mother, an mother's sister, Mary the *wife* of Clopas, and Mary M lene.

26. When Jesus therefore saw his mother, an

ple standing by whom he loved, he saith unto his
er, Woman, behold, thy son!
7. Then saith he to the disciple, Behold, thy mother!
from that hour the disciple took her unto his own *home.*

OLDEN TEXT—*Mary kept all these sayings, ponder-
hem in her heart.*—Luke 2:19.

ILENT PRAYER—*My life is an evidence of divine
in action.*

When the perception of the spiritual foundation of
irst comes to the student of metaphysics, the re-
is an uplift of his mind into the realm of pure joy.
exalted thought (angel) that all life rests on a
tual basis draws round it a multitude of lofty
ghts and ideals, which find their proper expression
igh praise and rejoicing. The student's entire be-
s filled with ineffable peace.

fter a time, when the mind has grown more or
ccustomed to the new concept of Truth, the tend-
is to slip back into the old habit of thought that
vorn grooves in the mental substance, as it were,
igh constant repetition of race ideas. The true
ghts begin to be less vivid in the mind. "The
ls went away from them into heaven."

ustomarily, those who have not been reared in the
rstanding of Truth accept without question the
y of the dual nature of mind. They are prone to
of the mind's action in terms of the law that reg-
s the pendulum. For every season of uplift, of
ation, they expect a corresponding period of de-
ion, which will swing them just as far into the
ns as they have been upborne previously to the
its. Action and reaction, they say, is the law.

he mind, however, is not satisfied to let go com-
ly its first intuitive grasp of the Christ concept.
heart cries out for the enduring ideal of Spirit,
man's will united with love (the shepherds) de-
to follow up his first intuition and prove the truth
s higher vision. To do this, the will, centered in

man's love of the ideal, goes "even unto Bethleh
or the very substance of Being. Man enters at
into the silence and waits to receive anew the q
ening of Truth, which brings to him again the co
tion of the divine unity of his own nature.

When the mind is stilled and the desire of the h
is turned wholly toward God in quest of Truth,
understanding comes that through innate wisdom
undivided love (Joseph and Mary) the faculties of
are raised to a higher plane than that of the sens
ture on which they have hitherto functioned. The l
of Christ is thus seen to be a process of unfoldmen
growth, in the person who is coming into expressio
the higher law.

Increase of faith and understanding comes thr
meditation, or concentrated pondering in the hea
the nature of the ideal that our minds have rece
Single-mindedness is "the great and first comm
ment" of the law. Singleness of heart is the vi
matrix from which springs the Christ concept–
Son of God—in every life.

Before singleness of mind and heart can be real
the individual must gain a new consciousness of
By this means, the entire tenor of his life underg
change. The dual phases of mind are merged into
"There was a marriage in Cana of Galilee."

Cana means "place of reeds," or "rule." The
of a life is determined by the circle (Galilee) o
conviction, or active faith. "As he thinketh w
himself, so is he."

If you think it impossible to change your cons
ness of another person, or your feeling toward
you have yet to learn the true meaning of the se
great commandment. Changing the mind is onl
directly a question of the exercise of will power;
is required simply to keep the attention fixed o
person regarding whom you may wish to be fre
ill feeling. You have only to hold that person
stantly in mind and refuse to remember, or to thi

, his conduct, his attitude, or his past actions. Re-
less of all these, you know that, in his ideal self,
good.

he love that is prerequisite to such holding in
of another individual is already present in your
. "The mother of Jesus was there." This phase
ve is the consciousness that you have of your own
Regardless of what your own character or ac-
may be, you do not repudiate yourself. You
that you can become better because you are con-
s, perhaps dimly, but always unmistakably, of your
self.

o one who has never brought a child into the world,
ealization of mother love in the heart may seem
npossibility, or at least a futile and theoretical
ct of expectation. "Woman, what have I to do
thee?" But mother love—the nearest approach,
universal expression, to divine love that we know
simply the mother's consciousness of the child as
t of her own consciousness, before the child comes
perfect expression. After the child's birth, the
consciousness that has grown up in the mother's
abides there as a permanent state.

olding another individual in mind until the intui-
ove of your soul infolds him, and you see him
actually is in the ideal, accomplishes more than
emoval of your ill feeling toward him; it increases
understanding of his possibilities. You become
re of him as you are sure of yourself. You know
whatever you expect of him in the ideal will call
in him the expression of that ideal, just as his
nsive faith in you calls forth like expression in
own life. Therefore, "whatsoever he [the ideal]
unto you, do it."

hen we patiently and faithfully work out the ideal
expression, that ideal expression does not leave
nfortless in time of trial. In the hour when the
nal self is being crucified, it may seem to us that
e not acting according to our true nature, but are

playing a part. The spiritual foundation of life s
to be slipping from our grasp, in that the I AM s
to let go of its dominion and power in the feminin
subjective, qualities of the soul. But the mother
of the soul is given into the care of the positive
faculty, represented by John. Thus the soul is
ished, protected, and sustained through the dark h

QUESTIONS

1. What is the meaning of the birth of Chri
the individual life?
2. Of what value is meditation in demonstr
single-mindedness?
3. Is the realization of mother love a possibili
every one? Explain.

LESSON 3, OCTOBER 19, 1930.

Unity Subject—*Divine Insight.*

International Subject: *Simeon and Anna: The In
of the Pure in Heart.*—Luke 2:25-39.

25. And behold, there was a man in Jerusalem,
name was Simeon; and this man was righteous and d
looking for the consolation of Israel: and the Holy
was upon him.
26. And it had been revealed unto him by the
Spirit, that he should not see death, before he had se
Lord's Christ.
27. And he came in the Spirit into the temple
when the parents brought in the child Jesus, that
might do concerning him after the custom of the law,
28. Then he received him into his arms, and b
God, and said,
29. Now lettest thou thy servant depart, Lord,
According to thy word, in peace;
30. For mine eyes have seen thy salvation,
31. Which thou hast prepared before the face
peoples;
32. A light for revelation to the Gentiles,
And the glory of thy people Israel.

. And his father and his mother were marvelling at hings which were spoken concerning him;
. And Simeon blessed them, and said unto Mary his er, Behold, this *child* is set for the falling and the ris- f many in Israel; and for a sign which is spoken st;
. Yea and a sword shall pierce through thine own that thoughts out of many hearts may be revealed.
. And there was one Anna, a prophetess, the daughter anuel, of the tribe of Asher (she was of a great age, g lived with a husband seven years from her virginity,
. And she had been a widow even unto fourscore and years), who departed not from the temple, worshipping fastings and supplications night and day.
. And coming up at that very hour she gave thanks God, and spake of him to all them that were looking ne redemption of Jerusalem.
. And when they had accomplished all things that according to the law of the Lord, they returned into e, to their own city Nazareth.

OLDEN TEXT—*Blessed are the pure in heart: for shall see God.*—Matt. 5:8.

ILENT PRAYER—
e that is mighty hath done to me great things; nd holy is his name."

imeon means one who listens and obeys. The lis- g faculty of mind shows itself in the devout Chris- as the mental state that looks for and expects spir- guidance and instruction direct from God. It may mmed up in the word "obedience."
ne who believes that God communes with man, pens the way to such communion by being obedi- o every hint received in vision, dream, or "still voice," is guided by the Holy Spirit.
nmortal life must be demonstrated by each in- ual. Those who are devout, receptive, obedient, hown that they are on the way to immortal life. find in the Temple (body) the Lord's Christ; is, the Lord's anointed.

The new consciousness of indwelling immortal takes the place of hope, expectancy, obedience meon), and the old consciousness is allowed to dep peace.

Salvation is being worked out in the world t Few people have learned to regulate the everyda tivities of life entirely in harmony with their thoughts, of their religious ideals. However, a standard of life and conduct is finding entrance the minds of men and women everywhere in this eration. The theory that the business world's s of action is in one compartment of life and th ligious world's in another, divorced from all conne with practical affairs, has been discarded. Bus is now conducted on the basis of mutual understa and profit. Unless you are satisfied with your pur your money is refunded cheerfully and without tion. Advertising and selling, to be successful, adhere to the Golden Rule through consideratio and provision for the wants and tastes of other stead of having regard solely to the profit of the ducer.

The relations of employer and employee are enduring by the profit-sharing plan. Even so pr a trade as the machine industry calls forth a hig gree of the faculty of imagination as well as m matical insight, in order to meet the demands of whose needs it serves. Thus the higher mental spiritual faculties are called constantly into pla the daily round of modern life. Divine insight ha vealed to "the Gentiles" the truth of the Christ cept of life. Every department of the outer life be enlightened and guided by our insight into spir Truth, which underlies the universe.

Religious feeling is instinctive in man. The no mind but reaches upward in quest of more lig its problems. There is no life but seeks to lean on everlasting arms" of absolute, provable certaint understanding. This reaching upward of the r

seeking for absolute, unquestionable certainty, vs the true nature of man, expressed in highest de- through his religious thoughts ("thy people Is- ').

The Christ concept is the glory of the higher ghts and ideals of the heart of man. Without this ept religion becomes full of the static of super- on or bigotry; with it peace, joy, and perfect un- tanding of life are attainable. The attainment of Christ consciousness is the one and only justifiable on for man's existence.

Through the advent of the Christ ideal into man's ciousness, there follows an adjustment of all things ruth. "This *child* is set for the falling and the ris- of many in Israel." The soul (Mary) shall be ed as by a sword, that "thoughts out of many ts may be revealed." The soul must give up the ed idea of love as an individual possession, to be ved by itself alone, in order that the concept of ersal, impersonal love may take its place and en- the bounds of the conscious life.

Anna, the prophetess, who had long been a wor- r in the Temple, represents a certain conserva- of spiritual life that has been built up by de- n and faithfulness. The graciousness of the mind has achieved "leisure from itself" through the of daily meditation and prayer is revealed in the ntaneous recognition of the perfect Idea. Grace parent also in the impersonal, disinterested shar- f the just perceived truth with others who have seeking the same truth, but who have not yet ed the clearness of vision required to gain perfect ption of the law.

When the conscious and subconscious minds eph and Mary) have united in carrying into effect e body (Temple) the freeing power of Spirit ("all s that were according to the law of the Lord"), nind comes down from its state of high exaltation assumes once more the practical trend of everyday

affairs ("they returned into Galilee, to their own Nazareth"). Galilee means "circuit," and in this nection means that the normal round of life was a resumed.

QUESTIONS

1. What is the meaning of Simeon? How does meaning find application in the mind of the Christ

2. What qualities of the mind lead directly to mortal life? What is their relation to the body of n

3. What is the new standard of life and con that we see in modern life? Give examples of application of spiritual insight to everyday inte and affairs.

4. What bearing on life has the religious insti Explain the impression made on the mind by the s ment that the Christ is "the glory of thy peopl rael."

5. In what phase of the mind does the Christ cept become permanent?

LESSON 4, OCTOBER 26, 1930.

Unity Subject—*True Spiritual Freedom.*

International Subject—*World's Temperance Sun Spiritual Weapons in a World War.*—Gal. 5:13-

13. For ye, brethren, were called for freedom; onl not your freedom for an occasion to the flesh, but thr love be servants one to another.

14. For the whole law is fulfilled in one word, in this: Thou shalt love thy neighbor as thyself.

15. But if ye bite and devour one another, take heed ye be not consumed one of another.

16. But I say, Walk by the Spirit, and ye shall not the lust of the flesh.

17. For the flesh lusteth against the Spirit, an Spirit against the flesh; for these are contrary the o the other; that ye may not do the things that ye wo

18. But if ye are led by the Spirit, ye are not unde law.

). Now the works of the flesh are manifest, which are
: fornication, uncleanness, lasciviousness,
). Idolatry, sorcery, enmities, strife, jealousies, wraths,
ns, divisions, parties,
. Envyings, drunkenness, revellings, and such like; of
I forewarn you, even as I did forewarn you, that they
practise such things shall not inherit the kingdom of

2. But the fruit of the Spirit is love, joy, peace, long-
ing, kindness, goodness, faithfulness,
3. Meekness, self-control; against such there is no law.
4. And they that are of Christ Jesus have crucified
esh with the passions and the lusts thereof.
5. If we live by the Spirit, by the Spirit let us also

6. Let us not become vainglorious, provoking one an-
, envying one another.

OLDEN TEXT—*Every man that striveth in the
s exerciseth self-control in all things.*—I Cor. 9:25.

ILENT PRAYER—*I no longer bring forth the works
e flesh; I "walk by the Spirit," and I am free from
ror.*

his is a temperance lesson, and temperance re-
to self-control in every phase of life. Self-control
not mean mere suppression; it means true domin-
so that one no longer desires anything that is not
ne's highest good.

reedom is man's birthright, and true liberty does
n any way interfere with the rights of another.
one is truly free, one's every thought, word, and
ill be for the best good of others as well as for
own best good.

o long as the "lust of the flesh" works in man, he
t free. So long as man is ruled by appetite and
lfish desires, he is not fulfilling his calling to free-

[en have not been working by a correct standard
eking deliverance from temptation, or dominion
it. They have taught and practiced the theory

that temptation must be suppressed by will po
and attempt to use this means is almost sure to
in the end. Even though man may succeed in
fraining from actually committing overt deeds o
ror, as long as the desire remains in him a tho
conflict is constantly going on in his mind, eith
the conscious or in the subconscious mind. This
flict works out harmful results in his body and afl

The place of overcoming is within one's own r
for only when the thoughts and desires of the hear
changed is one safe from temptation. There ca
no temptation to do evil or to act unwisely if the
nothing within one to respond to the outer error
it presents itself. When there is no longer any d
for unnatural stimulant in the form of strong d
unwholesome food, or any of the other errors
make up the "works of the flesh," one is safe; one
not be tempted.

Toward the end of His three years' ministr
earth in a human body, Jesus said, "the prince o
world cometh: and he hath nothing in me." He m
that He had fully overcome within Himself all
pertained to the lesser, selfish, mortal man; there
no temptation from without could possibly reach
since there was nothing within Him to respond t

The "lust of the flesh" within one is the caus
one's responsiveness to temptation from without.
this reason one should never blame another for fa
short in any way. "Each man is tempted, when
drawn away by his own lust, and enticed."

In walking by the Spirit, we order our thought
our words, as well as our acts, according to spir
Truth, and all error and all unwise or harmful de
change to desires only for the good and the true.
the cause of temptation is removed and we are fort
against all the wiles of the world. If we "walk b
Spirit," there is no need to war against the devil,
fear evil in any of its forms; there is no devil ag

n we can war when all adverse thoughts have removed from our consciousness.

ne question of taste is one that enters into every ty of human life. In the purely physical sense expressed chiefly as taste in the choice of food rink. We may show poor taste in our choice, or ay exhibit good taste. Wise judgment and clear mination lead to good taste, or the choice of what our highest physical good.

the mental realm, taste is a matter of the choice reading, of intellectual interests in general, and, all, of the type of thoughts that we elect to think. s been said of Rupert Brooke that the content of oems "begins in the flesh, but makes far inroads he spirit."

aste enters even into spiritual matters. Jesus to His disciples on one occasion, "Ye know not manner of spirit ye are of." Our ordinary con- tion shows that we recognize degrees of taste in piritual realm as on other planes of existence. We hear it said of an individual, "He is a man of pirit," or, of another who exhibits the opposite of character, "He is a poor-spirited person."

aste in spiritual evaluation may be good, or it may oor. We may be intemperate, or possessed of taste, in our expression of that highest and most ual quality of the soul, love. Because God is nd we wish to express His image and likeness, ay feel that we must love in a gushing, senti- l fashion every one that we meet. But when we God, when we meditate on the action of God as we see that His love is expressed toward us in ut- npersonality. It takes the form of service so rsal, so all-permeating, so unceasing, so ineradica- hat we are seldom conscious of receiving its trations. We simply take it all for granted. The t, who denies the very existence of God, enjoys, that same infinite Source from which we receive

our good, constant access to the blessings of life, h
well-being.

No one disputes that a good, pure life brings
good fruit in mind and body. Sometimes mort
sires seem stronger than spiritual desires; if s
crisis comes in your life and you need help, yo
find it by affirming that the power of Spirit withi
is a dominating mind-force. Affirm also that yo
guided by divine love, which loves only that wh
pure and perfect and true, and causes man to
the whole law by loving his neighbor as himself
following this instruction faithfully one will "wa
the Spirit" and will be made free from the tempt
of the flesh.

QUESTIONS

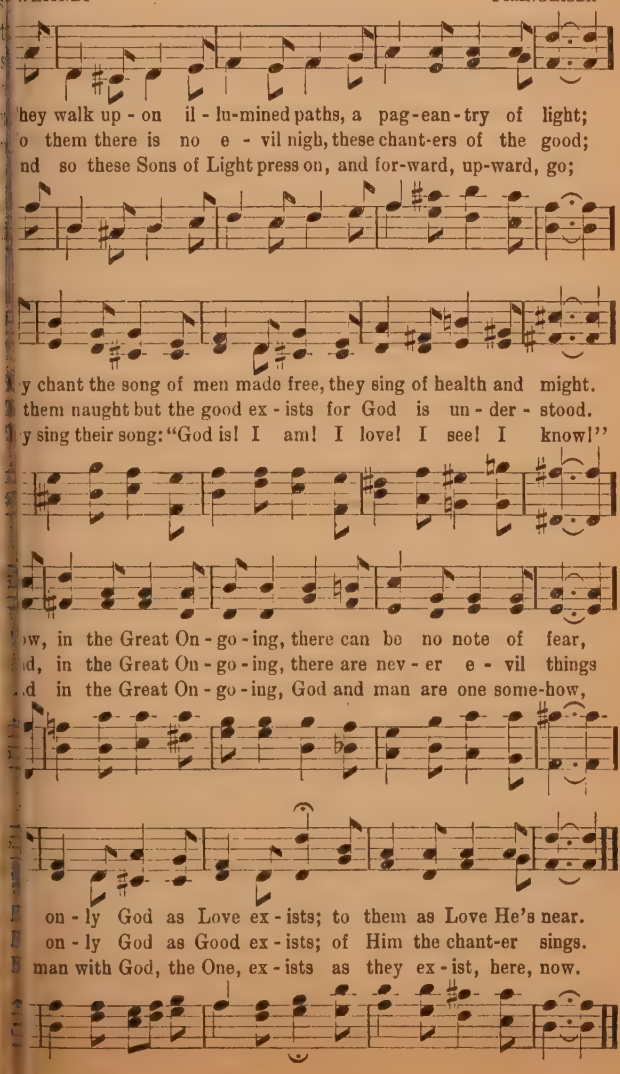
1. What is temperance?
2. Explain true freedom.
3. Where is the place of overcoming? Whe
one no longer be tempted?
4. Whence does temptation come?
5. What does it mean to "walk by the Spirit
6. How is taste expressed in the various pha
life?
7. How can man attain the strength to "wa
the Spirit" if mortal desires within him seem str
than Spirit?

H. G. WELLS SAID: *Prayer is a power. Here Go
can indeed work miracles. A man with the light o
God in his heart can defeat vicious habits, rise agai
combative and undaunted after a hundred falls
escape from the grip of lusts and revenges, mak
headway against despair. . . . He is still th
same man with his libidinous, vindictive, boastfu
or indolent vein; but now his will to prevail ove
those qualities can refer to an exterior standar
and an external interest; he can draw upon
strength . . . beyond his own*

THE CHANT OF THE ON-GOERS

ords by WHITNEY

Music by FRANGKISER


hey walk up - on il - lu-mined paths, a pag-ean-try of light;
o them there is no e - vil nigh, these chant-ers of the good;
nd so these Sons of Light press on, and for-ward, up-ward, go;
y chant the song of men made free, they sing of health and might.
them naught but the good ex - ists for God is un - der - stood.
y sing their song: "God is! I am! I love! I see! I know!"
w, in the Great On - go - ing, there can be no note of fear,
d, in the Great On - go - ing, there are nev - er e - vil things
d in the Great On - go - ing, God and man are one some-how,
on - ly God as Love ex - ists; to them as Love He's near.
on - ly God as Good ex - ists; of Him the chant-er sings.
man with God, the One, ex - ists as they ex - ist, here, now.

Tithing
and the
UNITY WORK

MANY PERSONS ask us whether they s send their tithes to Unity or should give elsewhere. Some of our subscribers an students apparently do not understand the Unity of compensation: those who have never visited K City do not realize the size of the Unity instituti the magnitude of the Unity work. We believe th the benefit of such persons the following explan will be both welcome and opportune.

Unity School of Christianity has more than departments and occupies six buildings that cov most a city block. The time and the attention of r six hundred workers are devoted to giving fort Unity message, to the end that God's kingdom of eousness and peace may be made manifest on ea

Silent Unity alone ministers to more than two sand persons every day, helping them to demons health and prosperity, to solve every problem o Silent-70 distributes thousands of dollars' worth o literature every year, besides carrying on an exte prison work. A large number of students are en in the Correspondence School. Most students re several years for completion of this course, whic pares them to be teachers and healers. Our Good V Club has more than forty thousand members, wh being instructed in the use of constructive speech. Field Department devotes its time to establishing classes and Truth centers wherever there is a de for such work; there are about two thousand suc ters. This department also sends lecturers and t ers to different points throughout the country, swer to requests. We maintain a large radio

ıg station, and we are helping thousands of peo- y means of the various services that we broad- very week. In addition to all these activities, we consider the upkeep of our buildings, the demand w buildings to accommodate the constantly grow- ork, the large equipment necessary for the many ties of the work, repairs, taxes, light, and heating.

FUNDS to meet all these expenses we depend most wholly upon the freewill offerings sent to us r subscribers and readers, by those who are being l through our prayers and our teachings, and by who have faith in the Unity work and its purpose. e make a uniform charge of $1.50 a year for each periodicals. Our books and booklets are sold at e to put them within the reach of all people. The al subscription price of our periodicals and the nargin at which our other publications are issued cover the cost of production. Whereas paid ad- ing is the chief source of income with other mag- and papers, Unity publications carry no such ad- ng. With the exception of our publications we no charge for any branch of our ministry, but l on the generosity of our friends to meet the of the work. We are giving our time and our , without charge, in the spirit of love, and we ll our supply to come to us in this same spirit.

E ARE not in a position to advise those who ask us whether they should send their tithes to Unity where. However, as it costs hundreds of thou- of dollars yearly to carry on our activities, we our friends that we can use all that they feel led to us. Those who are sharing their bounty with being richly blessed in many ways, for the law ve, and it shall be given unto you; good meas- ressed down, shaken together, running over." *kly Unity.*

SILENT UNITY

I am radiant with the splendid ligh the Christ within me

The Society of Silent Unity, founded more than five years ago, is the healing department of Unity ministering to those who need help without seeing

Our purpose is to aid through prayer all person having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offeri those to whom we minister. "Give, and it shall be unto you; good measure, pressed down, shaken to running over."

Our Silent Unity group numbers some ninety conse workers who are devoting their lives to God's wo humanity. They are proving daily that physical, fin mental, and spiritual difficulties can be overcome by eous prayer. Even though everything else may have we shall pray *with* you, for we have faith that "with G things are possible."

We pray *with* you and also instruct you how to to the Father in secret in order that you may help yo Silent Unity is praying always, and your coöperati prayer is of mutual benefit. Do not hesitate to write for help because your problem is personal. All corre ence is confidential.

Give your full name and address. Address yo quest to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

October 20 to November 19

The splendid spiritual energy that raised Jesus from the dead quickens my body, and I am restored to harmony and health.

Paul wrote to the Romans, "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." In the same chapter Paul says that the whole creation groans and travails in pain in "the redemption of our body." When we injure our body, the whole force of nature (Holy Spirit) immediately begins its restorative work. When we recognize and co-operate with this healing power within us, it becomes invincible and all our ills will pass away.

PROSPERITY THOUGHT

October 20 to November 19

The splendid spiritual energy that multiplied the loaves and fishes for Jesus increases my substance, and I am prosperous.

"According to your faith be it done unto you."

"Have faith in God."

The splendid faith of Jesus will always be an inspiration to those who do not fully understand but who earnestly seek to know and to do the will of God. We may not understand how Jesus did His marvelous works, but we can exercise faith and strive to fulfill the promise, "and greater works than these shall he do."

That there is a splendid spiritual life and energy that bears witness to our words, we can testify. Then who shall put a limit to the power of man's word?

"And my God shall supply every need of yours according to his riches in glory in Christ Jesus."

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

I with a heart full of thanks that I write to you of the of our six-year-old son. We wired to you on the f February that the doctor had said that Billy had neumonia and that he would continue to get worse he crisis, which would come about the following Sun- Billy had fever of 104 plus when we wired to you. sday night his fever left him, and he recuperated , much to the surprise of our good doctor. Instead uncertainty of a crisis on Sunday, Billy was up in his s arms enjoying the reading of a story.—*Mrs. K. B. o Robles, Calif.*

MAY discontinue prayers for our mother, who is healed of neuritis.—*Mrs. R. B., Akron, Ohio.*

T two months ago we wrote to you, asking you to r our baby. She had a large sore on her face that reading, and nothing seemed to help. Last month vas nothing left but a few small red spots, and we ou to continue your prayers. Now she is completely You may discontinue prayers.—*Mrs. A. J. H., rd, Ohio.*

been having trouble with my back. One vertebra hurt years ago. I had been asking God to put it

in place. One night I started to turn over in bed there was a tearing sound in my back. The vertebr been healed. Other vertebræ that were out of li account of the one vertebra had straightened up als my back feels fine. I am surely thankful to God. to you for the demonstration.—*Mrs. W. S., Detroit, O*

I WISH to acknowledge your great help to my da last summer.

For five weeks she had been unable to retain food water, and fainted at the slightest disturbance. S lost forty pounds.

Within a few hours after I wired to you she s improvement and before night had eaten a little ice. Next day she took some light food and fron on gained rapidly. A few weeks ago she gave birt son after a remarkable confinement, which she went th without an anæsthetic. She remained but five days hospital, and in two weeks was back at her duties, see in better health than she had enjoyed for several The baby, too, is doing splendidly.—*F. G., Pelham N. Y.*

IT IS with a heart full of gratitude that I write to you wonderful healing.

A while back I wrote to you, asking prayers for th ing of a large and very painful boil on my chin. I ha unable to sleep because of the pain, and the boil was spreading. The family doctor wanted to lance it, said it would surely cause a carbuncle if I let it go o whole chin was swollen twice its natural size, and wa red and hard. I was in so much agony that I did no any one to touch it. So I sat down and wrote to y I had been helped through your prayers many times I put the letter in the mail box just outside my hon came in. Immediately a feeling of great relief cam me. That night I slept soundly and the next morni boil was practically healed. It gave me absolutely n trouble. I took off the bandage and all trace of the b gone before the letter that I had written could have r you. This has been the most wonderful healing I ha experienced.—*Mrs. C. J. M., Marion, Ind.*

SOME time ago I wrote to you asking for prayers might be helped in the overcoming of hemorrhage.

to tell you that the healing was instantaneous. The g came with the writing of the letter. I am very ful and hope each day that I may be more loving, more nt—in all, more Godlike. Words cannot express my ude to you, dear workers in Unity, and for the Unity ture.—*E. C. M., Los Angeles, Calif.*

FILLED WITH PLENTY

LL let you know that I have been very much blessed. te to you, requesting prayers. I was in great need ney to pay my interest, and did not know where I get it. My expenses were greater than my income, se a house which I own had been vacant a year, and d you for help in this also. As I was praying to God t time ago, telling Him all about my needs and cares, came a lady to whom I had lent my *Unity* magazine ntly and she asked me if I needed some money. Within days I received the money to pay my debts.
erefore I am grateful to God and to Unity for the hat I received. I ask you to continue prayers in my , that I may rent my house. I am a steady reader ity literature, and have sent in many orders for Unity ure for others by means of the prosperity bank.—*Mrs. Chicago, Ill.*

E time ago I wrote to you asking you to unite with prayer that our son might find a position as a teacher working for his doctor's degree. Our prayers have nswered, for he has been offered a place on the staff university. The tuition for one semester is $210, gets this free and $600 besides. What a wonderful unity has come to him! I thank God and also Unity all.—*Mrs. W. L., Eugene, Oregon.*

PRIL I sent you a telegram for prayers that Mr. R—— get his old position back at Lafayette, Ind., for he oing up there to see about it on that day. He got b back with far more salary than he ever dreamed d after two years of wandering we are going back to stay. You cannot imagine how happy we are. . *R. R., Knightstown, Ind.*

D written to you for special prayers for my friend ain work, and within three days she got a job in a

show at $150 a week, and at the first performance sh
such a hit that they are opening in New York, an
is to be starred there at a tremendous raise in sa
beyond her wildest dreams. She has struggled f
years. I started to affirm success for her before the c
rose and continued till the show was nearly over.—
L. G., New York, N. Y.

HE SHALL HAVE ABUNDANCE

I HAVE been greatly blessed since I wrote to you f
prosperity bank and I thank you very much for your p
and helpful thoughts.

At the time of writing to you I was greatly w
and unhappy about finances. My business had been
for a year that I had just managed to pay my ex
and had been unable to save anything. I wanted a
vacation trip, which seemed an impossibility. Soon
writing to you I received quite a lucrative piece of
which enabled me to pay all my little outstanding deb
have some money left over, so that I could begin t
for the little trip. Other work came in in such qua
that I was forced to give up my vacation, which I wa
to do under the circumstances. I am still quite bu
am also in better health.

It would be impossible for me to fully express
all that *Unity* has meant to me, and it is meaning m
the time. Best of all, it has given me a peace tha
difficult for one of my disposition to have without th
of a higher power. —*J. C., Fort Worth, Tex.*

THE PROSPERITY BANK that you mailed to me on
3 was received and I started diligently to do as told, p
25 cents into it each day and repeating the stateme
was also doing my work to the best of my abilit
seemingly the demand for my kind of work was sl
off, for it was primarily connected with new constr
I was finishing up some work which would last
couple of days and really did not know where to t
get my next job, for I had seemingly exhausted
connections. The telephone rang and a man whom
met about five years before, and had not seen since,
and asked me if I should like to work for him in
as chief designer on a large engineering project.

contract was signed up and on March 31 my wife embarked for Peru.

am mailing a bank draft for thirty-five dollars. *. H., Miraflores, Lima, Peru.*

SEARCH THE SCRIPTURES

SENDING Lesson 4. It has been a little diffi- might say, but I feel that Spirit has given me a pretty derstanding of its teachings. I thank you for your aging letter and notations on Lesson 3. I can't s in words just what these lessons mean to me. This has shown things in such a different light and has me to think as I hadn't thought before. I am be- more and more conscious of the leading of Spirit. It that each time I pick up a tract or paper from Unity I it something that seems written specially for me. I able as yet to put into constant practice all that I I sometimes fall, but, thank God, I do not stay down. no desire whatever to go back to the old life, so I ress on. It is my desire to send a larger offering, but affairs are in the keeping of God, and I am patiently ig His time. God bless you, dear teacher, and God ne church of Christ. I thank you so much for what e doing for me!—*Mrs. L. P., Clover, S. C.*

E great pleasure in inclosing finished Lesson 3, of vanced course. Words cannot express what I have d in consciousness from this lesson. I get a won- unfoldment of understanding about man, the image eness of God, which gives me soul food to a wonder- nt of perfect expression. Inclosed find love offering, and multiplied.—*E. G., Denver, Colo.*

MY HELP COMETH FROM JEHOVAH

NG the experiences of others in *Christian Business* ed me in my difficulties. During the last year my l has been very sick. Things looked very dark for as our debts had to be paid in some way and there nes when my husband could not work at all. I re- ed reading these words in *Christian Business*, "*God artner in this business, and I cannot fail. He is with me.*" I held this thought constantly, and

kept looking ahead, feeling very happy. My husba very blue at times, but I kept saying to him, "W fail. Things will be right soon, and you will get He is well now, and we are fast straightening o affairs. I can never give enough thanks for my —*M. B., Indianapolis, Ind.*

WE ARE grateful beyond the power of words to e that God has given R—— work that he likes and for he is fitted. We both do thank you with our whole for your prayers. God through Christ does hear and a

The other day when I purchased a *Unity* at a ment store the clerk told me that I would be surpri the large number who read your magazines; she als that she sent all that she had to relatives who were bound in an isolated part of the country. She added couldn't know what your teachings mean to these who seemed so cut off from the world.

May God through Christ continue to bless you great work that you are doing.—*Mrs. R. H. O., Sy N. Y.*

FOUR of us, all Unity students, met at my home last day afternoon and discussed informally our various experiences. Each said that every time he picked piece of Unity literature he found the very thing t needed; just the thought required and always clot the way that he could accept it best at the moment. instance, by the last mail came the issue of *Weekly* that had in it that wonderful article, "It Passet read it to my great comfort and posted the magazi mediately to a little friend who was sick and sad in pital. He found it invaluable, learned it by hear brought it back the following Friday, just in time read by a cousin who arrived unexpectedly by trai day. It was very helpful to him also.—*E. R. A., Zealand.*

HE IS MY REFUGE

AT TIMES for more than fourteen months cond seemed to be beyond my endurance. Financially, phys and mentally my life was in disorder. To begin with, unhappy condition was brought about through a mis standing with a friend who is many miles away, and

no way of adjusting it. I wrote to you asking for
ut months went by and there were no signs of har-
Finally I found that I had been harboring resent-
gainst one or two persons involved, and that I had
Truth only periodically. At last I overcame that and
eeks ago harmony was restored.
young son had been attending a private school, which
l very much, but because of financial reverses I felt
to take him out of it. Again I was blessed by know-
t God is all. I wanted my boy to be happy and he
to be getting along so well with his studies that I
him to stay in the school. Quite unexpectedly the
ster asked if my son could go to summer session and
th the younger boys and in moving the school to
location. My son is working his way through
nd is well liked by the students and the faculty.
week I sent you a small love offering. On about the
t you received it our finances improved for the first
many months.
six months I had been suffering from a nervous
wn. For months I could not hold a pen in my hand
en I got so that I could hold a pen the concentration
writing made me quite ill and I was unable to finish
so it seems quite wonderful to be able to write this
you. I thank you sincerely for your loving help.
E. C. W., Hollywood, Calif.

LOVE ONE ANOTHER

NOT sufficiently express my great thankfulness for
received from Unity. My home is now a happy
which to live; it has changed so much that every
oticing it and wondering.—*Mrs. J. H. B., Oklahoma*
la.

LE ago I wrote asking for help that my husband
hange his behavior toward his home and me. I
thankful to say that he is like a different man, he
ne as he did years ago.—*Mrs. I. T. G., Los Angeles,*

FATHER, I THANK THEE

I read your beautiful letter in the anniversary
of *Weekly Unity* it occurred to me that I had not

adequately expressed to you for a long time the help I am receiving, and have for years received, not from your department, but from every contact that I with the Unity School of Christianity. I am taking occasion to thank you, sincerely and from the dept my heart, for the good that I have realized through help, the wisdom, the love, the health, and the many ings that have been experienced by myself and my f also many of my friends, because I have known Uni want you to know that I am thankful, that I know how to live than I did before I knew of Truth. May bless you.—*Mrs. N. H. D., Knoxville, Tenn.*

I MEAN this to be a letter of gratitude, but word to express my love and appreciation. Your prayers been answered and, although not in just the way t thought the answer might come, in a better way I could see.

I have experienced a spiritual quickening that not able to explain. I have found the kingdom withi Since last July I have been teaching the women's class at one of our churches, and I have never know fore such illumination of Scripture texts. Every and parable seems to stand out in a clear new way t and God's word has become a lamp unto my feet. I that all good things will be added. Unity is such a b inspiration and help to any one seeking the inner ligh wisdom! I thank you again.—*Mrs. C. M., Ocilla, Ga*

FOR BY THY WORDS

I REALLY believe that if I could meet "me" as I us be, "we" would not recognize "one another." I ha changed and so has my world!—and this has come by my guarding my thoughts and my words, and th prayer.

To me, Truth is a fine game, one that offers a won reward to the winners: they are given entrance to the dom of heaven.—*Mrs. S. D., Quenemo, Kans.*

I AM succeeding in replacing idle words with good and am thankful to tell you that I was enabled to successfully the word for healing a pet rabbit, the leg of which had become broken through a log's f It is now perfectly normal.—*J. F., Victoria, B. C.*

Help From SILENT UNITY

hese are extracts from letters that Silent Unity ts written to those who have asked our help in finding and obeying the divine law of life

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ray many, many times a day. My thought is with t all times, and I expect Him to make me well and I trust Him to heal me, but I am not healed. Why? *ract from a letter received by Silent Unity.*

hen you pray with better understanding, your rs will be more effective.

ou have been asking God to do something for Instead of that you should pray the kind of prayer will change your thoughts and bring you into touch with God. Your words of prayer should se that change your thoughts from dwelling on ss to dwelling on God, the Giver of all good. good is always yours; you do not have to pray , but you have to pray that you may become ious of being already in possession of it. To gain you must change your consciousness; you must e aware of that which already is. Your think- is a direct effect on your body and on your affairs. u want bodily healing, claim your oneness with fe of God. If you want supply, claim your one- with the abundance of God. Seek God. Do not t Him to manifest in you until you permit Him so.

---

ave complied faithfully with your instructions and obeyed all the laws of prosperity, but I have been to receive prosperity. Are there not exceptions to rking of the law?- *Extract from a letter received by Unity.*

in working out a problem in mathematics you e wrong result, you know—without any thought

of argument—that you have made a mistake s
where. The mistake may not be apparent and
may have to do the whole problem over, perhaps
times, but you never question the fact that the mi
is in something that you have done or left undone
in the principle itself.

The principle of Truth is likewise unfailing,
varying. You have not yet applied it properly.

Jesus is the most perfect demonstrator of the d
law whom we have known, so it is wise to f
His way. He said: "I am the way, and the t
and the life," speaking of the Christ within Him.
same Christ is within each one. It is within
and when you unify yourself with it you have
solution to every problem.

"Seek ye first his kingdom, and his righteousr
and all these things shall be added unto you."
have been seeking for the things first, and one
not solve one's problem by beginning at the result
working backward. He who is willing to follow
Christ all the way into the kingdom becomes conse
of the pure substance of God, and draws to him
an abundance to meet his every need. This subst
is inexhaustible and omnipresent. Purify your
and your heart from every unlovely thought. E
the kingdom and partake of your divine inherita

I have my silence regularly, but I do not seem to
any realization of the presence of Spirit.—*Extract fro
letter received by Silent Unity.*

Probably you are struggling too hard in a
sonal way; probably you are too tense and anxi
Not hard work, but faith in God, lifts one into s
itual consciousness. "All things are possible to
that believeth" and is ever willing to let the Holy Sp
have its perfect way in him.

It is not for man to say that he wants some w
derful experience or that he wants Spirit to re
itself to him in some great, emotional way. If Sp

s in you simply as a gentle peace and an assur-
that are scarcely discernible to the outer man,
f it does not show itself at all in a wonderful
ience to your mortal consciousness, "What *is that*
ee? follow thou me." Let the Christ manifest
elf to you as He wills, and not according to your

eny the self that insists on having marked emo-
experiences. Give thanks that, though you may
eel their presence, by faith you know that the
of God and the kingdom of heaven are within
Rejoice that even now the Christ is formed in

---

m gaining a rich consciousness, but somehow I fall
in manifesting material prosperity. Four months
began to tithe, but the last few weeks my receipts
fallen below their average mark. How do you ac-
for this? According to Unity literature, some peo-
ve tithed with absolutely no faith or purpose except
the Lord, and they were prospered exactly as the
promises.
ave had faith in my tithing, but it is not working
cording to law. With your experience you must
wherein I fail. In regard to tithing, Unity quotes:
me now herewith, saith Jehovah." This exhor-
is followed literally, I should think, when one tithes.
not putting the law into effect, especially when
in faith? What more is necessary?—*Extract from*
r received by Silent Unity.

hat is your purpose in tithing? Are you ex-
g prosperity because you tithe, or because you
at-one with the pure substance of Spirit—the
e of all good—that your abundant supply mani-
through your every thought, word, and act? If
keeps the laws of righteousness in part only, it
not follow that the whole law will be fulfilled
m. He must not expect abundant supply through
lfillment of the law unless in his own conscious-
he first complies with the whole law of giving
d.

The spiritual laws of God can be fulfilled by only from the heart. When their hearts are with God, men are prospered, "as servants of C doing the will of God from the heart." Since y not know the intent of your heart, we cannot wherein you may be falling short; but we do that he who is striving to keep the law and to d will of God is progressing in his spiritual life, that this is the only worth-while purpose for man

One who observes the spiritual law only to prosperity is making a mistake. He should be ful not to lose sight of the great underlying prin of life. He should not think that the mental att alone is sufficient, but should seek God with al heart and let the results abide with Spirit.

The affirmations of Truth that we give you not for the purpose of bringing about some sp material result; they are for the purpose of direc your thoughts to God and His righteousness. whether your ideas are commensurate with Trut every phase of your thinking; for it is a state of h and mind, not tithing, or any act in the outer, brings you into the oneness with Spirit through w the good of God is poured out upon you.

We are continuing to pray with you, and we you this prayer of thanksgiving to use as a hel laying hold of true ideas, which will open your h to true riches: *The Father gives abundantly; I rec thankfully, and give again generously.*

A rich consciousness brings success, but the consciousness is born from within, from the rev tion of oneness with the Source of all good. Seek revelation, and you will have no lack in your wo

In moments of reflection let your thoughts dwell on present blessings rather than on past misfortunes for so shall you increase the one, while the other will disappear from mind.—SELECTED

HE FATHER'S BUSINESS

hese excerpts from exchanges are evidence of how e Christ principles are being put into practice in various parts of the world

Changing the Name of a Street

esidents of Normal and Bloomington, Illinois, red at a Chamber of Commerce dinner in the first- d city, find in street names a topic of coffee-and- ette conversation. Some one suggests that the of the thoroughfare dividing the municipalities t of harmony with the spirit of neighborly amity ich the communities live. It is charted as Divi- Street.

he more the diners discuss the name Division, the inappropriate it becomes. Adoption of that desig- n, it is agreed, was a blunder. There is a disposi- o denounce the unknown old settler who suggested d the other municipal daddies who stood sponsor christening. What if Division did signify that the t marked the dividing line between Normal and nington? Couldn't those burgomasters of another ation have exercised their imaginations a bit? couldn't they have named it Unity street?

Division street is to be wiped off the map. Just on as the town councils can get around to it, the markings are to come down, to be replaced with new ones bearing the name Unity. Division is to pear from the directory and gradually from the ection of the twin communities.

orty years hence, perhaps, some student of Bloom- n street nomenclature will be curious to know how Unity street. He will call up the information u of the Pantagraph office, and the query will be d along to the oldest reporter.

"My recollection's not clear," that white-haired

repository of town history will hedge. "I think
member some sort of row over the old name o
street. I'd have to look up the files to find out wh
was about.

"But I can tell you why it was called Unity.
was the name of a popular radio broadcasting st
located near Kansas City."—*Illinois State Jou
Springfield, Ill.*

Helping Business to Co-operate

The people are the government. Whether they
it or not, the government is a reflection of them. W
we see improvement in governmental methods,
know that people are improving.

The following is part of an Associated Press
patch that appeared on the market page of a l
daily paper. It is an interesting side light on the g
ing spirit of coöperation in business.

> There are now eighty lines of commodity production
> distribution in the United States, in which principal
> cerns, acting under authority of the commission, have
> down codes of business conduct relating to all phases of
> operation, and have organized to enforce the codes.
> procedure illustrates the immense change that has
> wrought within recent years in the attitude of the fe
> government toward business enterprise, though little is
> about it. Ten years back, the only federal trade commis
> object in approaching a trade association was to consid
> prosecution. Today half its business is to help busines
> operation.

Business Ethics Improve

The business and professional men who estab
the code of ethics for the average American commu
are setting much higher standards of honesty, cha
and tolerance in 1930 than they were in 1880, acc
ing to Professor William Lyon Phelps, Yale Univer
philosopher.

"There has been a marked increase in honesty

urtesy," he declares, "both Christian virtues. The l standards in business and professional life are higher, more nearly Christian, than they were y youth.

In those days a business man was glad to be called p'; today it is actually a business asset to be called st. I well remember the time when a lawyer was d of a reputation for winning cases that ought to been lost. Today the lawyer who has most in- ce with judge and jury is the one with a reputa- for incorruptible honesty."

he modern business or professional man has ed that honesty not only pays larger profits in rs in the end, but also pays in friendships and e personal esteem of the community, Professor os observes.

reputation for honesty is better than a reputa- for shrewdness; while a reputation for kindness tter yet."

The Unity We Already Have

the quest for outward unity among the churches, easy to forget how deep an inner unity is already It is easy, too, to overlook the fact that it is underlying spiritual oneness which alone can give meaning to any united organization.

lost important of all, with all our different labels special points of view, we all share the one price- possession, that alone gives meaning to any of organizations—the personality of Jesus Christ. enomination claims, or can claim, any monopoly of . . .

ith such spiritual treasures as we have in com- who would isolate himself in any way from his w Christians? Who would not rejoice to work them in every common task on the basis of the and indisputable unity that we already have? *deral Council Bulletin.*

Again!

Unity invites you to

SCHOOL

The decision to conduct an autumn intensive training course for registered students grew out of numerous and urgent requests for such an opportunity. The success of the previous summer school also contributed to the decision. Write at once for information about the

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at

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October 20 to November 14

Kansas City is noted for its wonderful autumn days, days that are conducive to study. Unity Farm, always attractive, is especially delightful in October and November. A wonderful combination of time and place! An opportunity to gain knowledge and inspiration!

Four weeks of study
directed by
a full corps of Unity teachers.
Register early.

any skillful cooks lack accurate knowledge of the right ombinations. Although they prepare appetizing meals, menus are not properly balanced. Any one desiring nstruction will find our *Science of Food and Cookery*, S. Anderson, a storehouse of information. This book omprehensive study of foods and nutrition, and con- practical recipes for vegetarian cookery, in addition nned menus and special diets.

me time ago there appeared in *Unity Daily Word* a by F. B. Whitney, entitled, "He's Standing by Me All hile." Afterward we had a number of requests for ad- al copies of these verses. We are glad to announce Ir. Whitney's new book, *Creed of the Dauntless*, con- this delightful poem.

he Cold Hunk of Mud!" Is that your opinion of our ? Doubtless it is at times, and then suddenly some- happens to change that opinion, and your heart glows ppreciation of life. That is what happened to Dunc ls on the day that Morton Academy won the football Read "The Cold Hunk of Mud," by George N. on, in the October issue of *Youth* magazine. Other butors to this number are Gardner Hunting, Thomas sson, and Ernest C. Wilson.

udents everywhere are beginning the first semester ool work, and those who cannot attend school or college king up home study courses. In this connection we to remind you of the Unity Correspondence course, takes you into the study of Truth, and directs your nts along spiritual lines. The Unity Correspondence has a large student body, and many classes have been ated. An inquiry will bring you details about the .

"You have won, not because of your marksmanship but because of your carefulness." These words of were bestowed upon little Siguerd, who won the pr the archery tournament sponsored by the king. Rea delightful story in the October issue of *Wee Wisdom* other installment of "Anne's Adventures in Happines appear in this number.

"I am ready for more Unity literature in June. no trouble in placing it, for it is eagerly sought." message from the head of a state hospital, with pa numbering about five hundred, speaks well for the of the Silent-70 department. This department supplie literature to hospitals, prisons, libraries, and other tutions.

On the base of Phillips Brooks's statue in Boston words are carved: "Lover of Mankind." Only three w but they tell in a gripping way the story of this great life. There is magic in words. Watch your thought they direct your words, and convey a message to the Let it be a message of love and inspiration. The a the Unity Good Words Club is to help you cultivate thoughts; to help you use only constructive words. A to the secretary will bring you the details of club me ship.

Back of every success and every failure there is a Read "There Is Always a Reason," by Lillian Grace in *Christian Business* magazine for October. It will you to understand the "why" of things that have heret puzzled you. The editor of *Christian Business* pro a number of other interesting features in the October

When some one asks you, "What does Unity tea are you able right off to give a concise and satisfactor swer? We suggest that you keep at hand some copi *Unity's Statement of Faith.* This tiny booklet exp in a few words just exactly what Unity believes, and it be conveniently tucked into your pocket or purse.

In taking up any study it is necessary to make the beginning. This is especially important in the stud Truth. To know the truth about oneself and one's rela ship to God is to lay the foundation for spiritual dev ment. Charles Fillmore's booklet, *Directions for Begin* is especially adapted to the needs of one who is ta first steps in Truth.

ity's books for children embody two important fea- they entertain, and they teach young children how e happily. For the six-year-olds *Little Susie Sleep* nd *White Stockings and Other Tales* are delightfully d. A bit more advanced are *Treasure Box* and *Love's* books that appeal to the imagination in a constructive *Wee Wisdom's Way* shows how Truth made over an family, and *Aunt Joy's Nature Talks* reveals Mother 's secrets in a simple, interesting way.

e singing of sacred songs is an act of worship and a of spiritual power. Unity is glad to offer you four of this nature: *Perfect Peace, Hope and Faith, Waters loh,* and *Well of Living Water.*

ose who attended the summer training school at Unity will want to possess a copy of Charles Fillmore's *on Truth.* Between the covers of this book will be many of the thoughts presented by Mr. Fillmore to udents of his classes.

he teacher told the class that, whether making beds, ing, or washing dishes, they should silently say: 'This ing *I do,* I "work heartily, as unto the Lord."' Mary ught the spirit of the words as she repeated them, w she concentrates on everything that she does. . . . lishes now are washed in time." This paragraph from *Truth in the Home,* by Alice L. Ruth, suggests lpful material that the book contains. No home should hout Mrs. Ruth's book.

nd Pharaoh said unto Joseph, I have dreamed a dream, here is none that can interpret it." Pharaoh's ex- ce is many times identical with our own. There is need for a fuller understanding concerning dreams isions, for God is educating His people everywhere is means. Charles Fillmore gives his ideas on this t in a booklet entitled, "Inner Vision."

o you want to go to heaven?" Where have we heard question asked? Why, in every one of Ralph E. u's lecture campaigns; and to outsiders the vociferous of the audience might seem a bit strange. Students uth, however, know that Mr. Boileau believes in a n that is right at hand, even within the heart and of every person, a heaven that may be reached here ow. His booklet, *Heaven Now,* explains his views on important subject.

"Found: A Talking Serpent." Does that arouse your interest? It is the title of the leading article in the October issue of *Unity Daily Word*. Many features combine to make this an attractive number.

No story ever told is more vitally interesting than that of the life of Jesus of Nazareth. From the four accounts given us in the New Testament, Ellen Conger Goodykoontz has compiled her book, *Journey of Jesus*, in which she has recorded the events of His life in their correct sequence. This book is of value and interest to all Bible students.

If you believe in the power of prayer, you will be interested in reading what other folk have to say about their prayers' being answered. The prayer column is a regular feature, and a popular one too, of *Weekly Unity*.

Unity Daily Word is fast becoming the daily companion of every Truth student. In addition to the full page daily lessons in applying Truth, there are also special articles and inspiring poems.

You'll like this handy pocket-size magazine and we'd like very much that you see a copy of it. A sample copy will be sent to you upon request.

UNITY PERIODICALS

Unity Daily Word—A page for each day
Weekly Unity—Everyday, livable truths simply told
Unity—Devoted to Christian healing
Christian Business—Puts Truth into business
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f this copy of *Unity* comes to you in a pink wrapper, o subscription has expired. In order not to miss a single e just write on the wrapper, "Please renew," and mail with your remittance, to Unity School of Christianity, sas City, Mo.

Do Not Delay

sending in your order for the new *Metaphysical Bible Dictionary*. In a previous issue we offered our readers this book at the price of $10 a copy, provided we could be assured of one thousand orders.

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Send your order with your remittance now. If we do not receive one thousand orders, the book will not be published, and your remittance will be returned to you not later than January 1, 1931.

The Club Is Growing

Many of our readers have expressed their desire to the Help-One-a-Month Club recently organized by U workers for the purpose of spreading Truth. Each men sends one subscription a month to some one who may b need of Unity's helpful message. You too may wish to the club. If so, you may fill out and mail to us the cou below.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

I wish to join the workers at Unity headquarters sending one subscription a month to some one who may in need of Truth. This month I wish to send *Unity* ma zine to the friend whose name appears below:

Friend's name .....

Street .....

City ..... State .....

My name .....

Street .....

City ..... State .....

U—1

ty
eting Cards

No, it is not too early to be thinking about Christmas, and we wish to remind you that our cards for this season are now ready. Christmas cards grow more popular each year, and we believe that our cards for 1930 are the most attractive that we have offered. Every card is new.

Our cards this year will be sold only in assortments, fifteen in a box, at the price of $1. In a single box no two cards are alike. Unity workers selected these cards, and wrote the greetings, which we know that you will like. Send in your order early, for you will be sure to want more of them. Only $1 a box.

ity Mottoes

With patience and skill our great-grandmothers embroidered the samplers that adorned their walls. Today we can have beautiful, framed mottoes, at small cost, and with no effort whatever.

Unity is proud of its assortment of inspiring mottoes, all in lovely tones, and attractively framed. Among these are *The Prayer of Faith,* so popular with Unity students, *The Answer,* by Lowell Fillmore, and *Friendship,* by Francis J. Gable. These three are priced at $1.50 each. When you make out your Christmas list, be sure to include a Unity motto. It will make an acceptable gift.

UNITY SCHOOL OF CHRISTIANITY
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Birmingham—Unity Cen, 411 Farley bldg
Mobile—Unity Cen, 102½ Dauphin; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, 227 W Monroe

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cen, 14 S Second
Berkeley—Unity Cen, 1822 Milvia
Fresno—E Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R B Salmon, 1316 Cherokee
Inglewood—Unity Truth Ministry, 426 E Queen
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship 1932 W 7th; Unity Truth Cen, 337½ S Hill; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 734 W 7th; Fowler Bros, 747 S Bdwy; Advanced Thought Bk Sh, 816 W 8th; New Thought Bk Cen, 313½ W 6th; Unity Health Cen, 4118 Central
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Napa—Unity Cen, 1730 Oak
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Redlands—Leona Ballou, 906 Tribune
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Sacramento—Unity Cen, 921 10th
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 Sixth
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American Hall; Unity Cen, 1182 Market
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield
Santa Monica—Unity Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
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S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N. Center
Tulare—J F Manning, 258 North N
Van Nuys—Unity Cen, 14424 Friar
Whittier—Meta Bk Shop, 521½ E Phila

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th
Pueblo—Unity Cen, Congress Ho

CONNECTICUT

Hartford—Unity Studio, Goodwin
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I,

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Daytona Beach—Unity Cen, 132 Olive
Jacksonville—Unity Cen, Seneca H
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
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St Petersburg—1st Unity Church, 21

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Twin Falls—Gertrude H Tracy, 32

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Rockford—Unity Cen, Stewart bld
Springfield—Lawrence Cen, 227½
Waukegan—Church of Light, 1025 lawn

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Indianapolis—Unity Cen, Kresge

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Shreveport—Unity Class, 1196 Lou

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Baltimore—Unity Cen, 10 E Frankli

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Boston—Unity Cen 25 Huntington; Club, 25 Huntington; Home of 111 Newbury; Old Corner Bookst Bromfield

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Detroit—Unity Cen, 5057 Woodwar
Flint—Unity Cen, 1019 Beach
Grand Rapids—Ida Bailey, 61 Sheldo
Kalamazoo—School of Christianity, Dutton
Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Cen, 215 W 2d

olis—Unity Cen, Lafayette bldg; Barrett, 1607 Nicollet; Unity Soc, th bldg
–Unity Cen, Globe bldg; Barbara , Degree of Honor bldg

MISSOURI

Unity Cen, Miners Bank bldg
City—Unity Lib, 913 Tracy; Unity g Rm, Waldheim bldg; Unity Cen, bldg; Emery, Bird, Thayer; Unity colored), 2216 Brooklyn
h—Unity Cen, Empire Trust bldg
s—Unity Cen, Kings-way hotel; Divine Science Church, 3517 Wyo-Pearlstone Ptg Co, 905 Lucas

MONTANA

—Unity Cen, 301 S Black

NEBRASKA

-Unity Soc, 1548 O st
Meta Lib, Patterson bldg

NEW HAMPSHIRE

ter—Home of Truth, 153 Concord

NEW JERSEY

City—Temple of Truth, Central

ange—Unity, 19 Washington
–Unity Soc, Berwick hotel; Mrs Stringer, 97 S 10th
d—Unity Cen, Babcock bldg

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L I—I Bowman, 153-14 90 Ave
chelle—Unity Cen, 490 Main
rk—Unity Soc, 11 W 42d; Bren-, 1 W 47th; Times Square Bk Sh, dwy; Nanna B Sutton, 42 W 129th *r*—Scrantom's, Powers bldg; Unity Powers bldg
tady—Unity Soc, 1029 University pl —Carter, 155 E Onondaga
Mabery-Goodwin School of Music, State

OHIO

-Unity Cen, Pythian Temple
–Unity Cen, Harris Arcade bldg
zti—Unity Cen, 28 E 6th; New ht Temple Lib, McMillan and view
d—Christian Unity, Old Arcade; h of Truth, Hotel Winton; Unity Ten Thousand bldg
us—Unity Cen, 80 W Starr
–Unity Cen, Fine Arts bldg
n—Unity Temple, 112 Elvin
ton—Staunton, 15 N Mulberry
–Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

e—Unity Cen, 210½ W Bdwy
a City—Unity Cen, Baltimore Unity Home of Truth, Arcade bldg
e—Mrs G F Wyvell, Okmulgee bldg
Unity Reading rm, Commercial bldg; B M Wilson (colored), 511 E all

OREGON

d—Unity Cen, 113 Park; Meta Lib, Yamhill; A W Schmale, 380 Mor-; Meier & Frank

PENNSYLVANIA

nity Cen, Reed Hotel
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut; Carrie L Steinmetz, 900 N 63d
Pittsburgh—Unity Cen, 435 Penn

TENNESSEE

Chattanooga—Cen of Prac Christianity, Memorial auditorium
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

WASHINGTON

Seattle—T Ostlund, Arcade bldg; Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Bookmart, 622 Pike; Unity Soc, White-Henry-Stuart bldg; Alice L Ruth, 527 Eastlake; Truth Cen, Shafer bldg
Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy; Walsh, books, 1317 Pacific
Yakima—Church of Truth, 2d and B sts

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise; Unity Cen, 253 Washington bldg
Milwaukee—1st Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, A N A bldg
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, Nat'l Bank Chambers
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Cen, 161 Castlereagh

CANADA

Calgary—Unity Cen, Mackie blk
Edmonton—Unity Cen, 10576 104th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 297 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 765-A Yonge
Vancouver—Unity Church of Truth, 641 Granville; Truth Cen, 6171 Fraser
Victoria—Unity Cen, 739 Yates
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, Furby at Westminster

CUBA

Havana—W R Grizzell, Pasaje C, Entre 4 y 5 Reparto Buena Vista

ENGLAND

Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E. C. 4; The Rally, 9 Percy st (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

GERMANY

Heilbronn am Neckar—Helene Alpers Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh—M A Hume, 7 Churchhill place

SOUTH AFRICA

Johannesburg, Fairview—Unity Book Depot, 66 Grace

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The Spirit of Goodness

"Tongues in trees, books in the running
brooks,
Sermons in stones, and good in every
thing."

St. Francis of Assisi once went to a city with a friend to preach to the people. They walked silently through the streets for a long time, turning this way and that, till at last the friend remonstrated. "Why," he said, "I thought we were going to preach?" "We have been preaching," replied St. Francis. "Our very walk through the streets has been a sermon to every person we met. Our manner, our demeanor, our dress, everything about us, incidentally turned the thoughts of those people toward God."

"Never with blasts of trumpets,
And the chariot wheels of fame,
Do the servants of the Highest
His oracles proclaim.
Yet a thousand years of silence,
And the world falls to adore
And kiss the feet of martyrs
It crucified before."